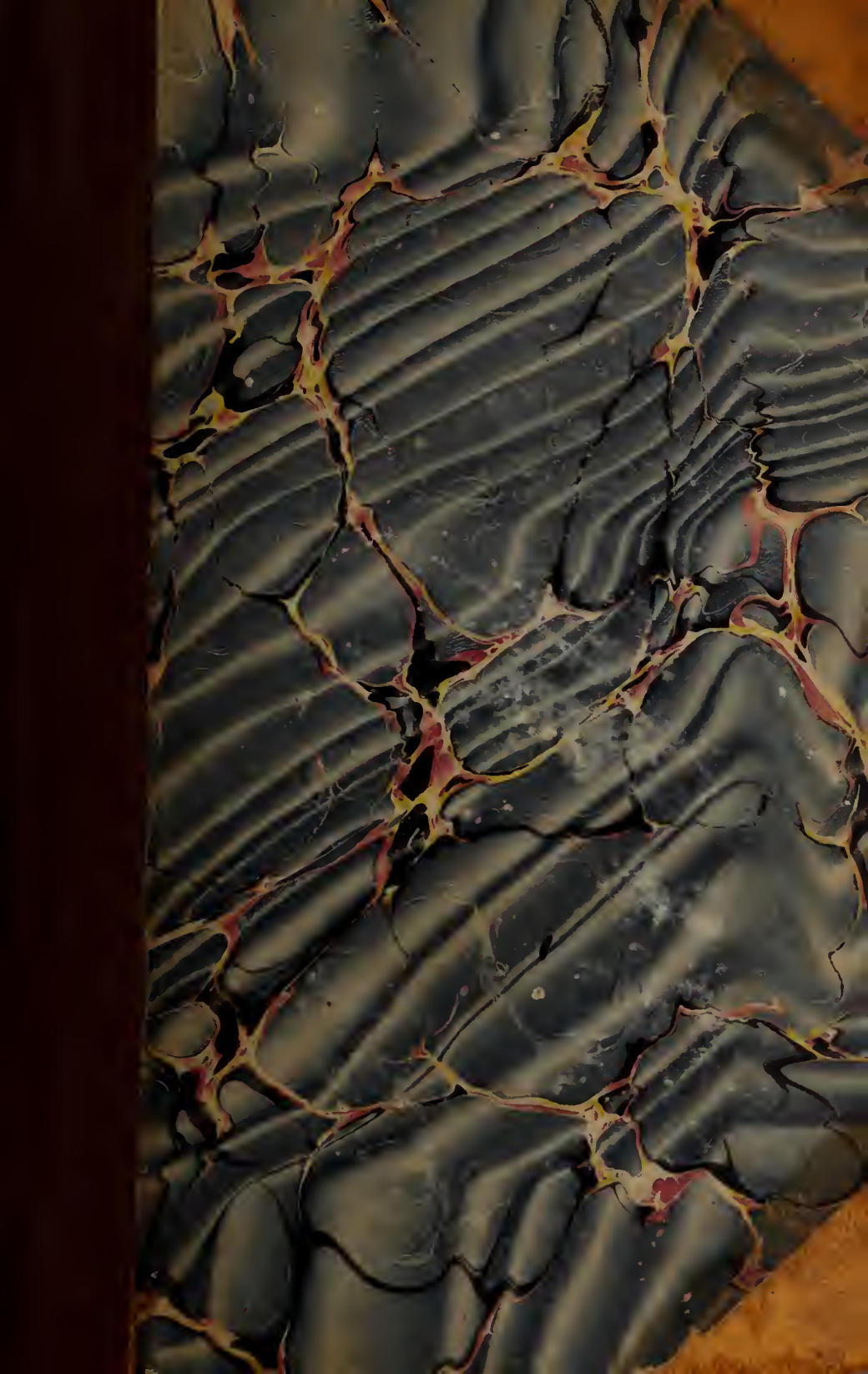

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THE

MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XVI.

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THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XVI. FEBRUARY, 1848. No. 2.

Board of Foreign Missions.

OBITUARY.

DEATH OF THE REV. WALTER M. LOWRIE.

Shortly after the issue of the last number of the Chronicle, we received the painful intelligence of the death of the Rev. Walter M. Lowrie. This event is the more afflicting from the circumstances under which it occurred. These have been already made known to the public, through the religious and secular newspapers, but it is proper to place them on record, also, in the pages of the Missionary Chronicle.

We insert, first, a narrative, taken from the China Mail, published at Canton, which, we are informed, was prepared by one of our brethren at that city:

The Rev. Walter M. Lowrie, who was a missionary at Ningpo, had been appointed to meet with others, at Shanghai, to revise the translation of the New Testament into Chinese. He journeyed from Ningpo to Shanghai in the latter part of May, travelling by native vessels *via* Chinhai and Chapoo.

It being necessary for Mr. Lowrie to return temporarily to Ningpo, and as no other opportunity of going presented itself he decided to return by the route he came.* He left Shanghai on Monday, the 17th of August, by the canal of Chapoo, being accompanied by his servant and another man, natives of Ningpo. He arrived on Tuesday morning the 18th, at Chapoo, and immediately engaged one of the Chin-hai passage boats to convey him to that place. There being a very strong southerly wind, the vessel did not sail until Thursday morning at 9 o'clock. When the boat had proceeded some eight or ten miles, they perceived a piratical craft bearing down upon them. As it approached Mr. Lowrie took a small American flag in his hand, and went on the bow of the boat. The pirates soon manifested their intention by firing upon the boat, and when alongside by boarding it. There appears to have been some twenty or more men, armed with gingals, matchlocks, spears, and swords. The boatmen and native passengers being all very much terrified, concealed themselves as much as they could, while Mr. Lowrie sat down in the cabin watching the work of destruction, and gave them the keys of his trunk and boxes. Though they inflicted injury upon the boatmen, and took the clothes from off them, yet they did not molest him, nor rob him of his watch or the money that was about his person.

When the pirates began to tear up the floor to rummage the hold, Mr. Lowrie went on deck, and seated himself in front of the mainmast. As they had nearly finished the work of pillaging the boat, it appeared to occur to them that Mr. Lowrie would report them to the authorities on his arrival at Chin-hai; and the question was started, whether to kill him at once or throw him overboard. This last being resolved upon, two of the ruffians attempted to execute the fell purpose; but not being able to accomplish it, a third joined in the murderous work, and they succeeded in throwing him into the sea. As the waves ran high, though he was seen two or three times, he soon sank to rise no more.

* We understand that this inland route, between Shanghai and Ningpo, is considered a safe one. It was at first supposed that the Chinese authorities would be annoyed at foreigners travelling by this route, as it leads through districts of the country not open to them by treaty; but these apprehensions have thus far proved groundless.—*Editor of the Missionary Chronicle.*

The pirates proceeded to disable the boat by cutting its sails, taking away the rudder &c., and then departed, leaving it to the mercy of the winds and waves. As soon as the crew had recovered from their fright, they tried to fit up the boat to return to Cha-poo. Not being able to steer the vessel, they ran her on a low shore. Mr. Lowrie's servants reached Cha-poo in the evening, and immediately laid a statement of the affair before the Chinese authorities. Their depositions to these particulars were taken down, and the officers said they would take measures immediately to apprehend the guilty prepetrators. The officers wished to detain the servants till these steps should be taken; but they said they must hasten to convey the sad intelligence to Mr. Lowrie's colleagues at Ningpo. Being supplied with some scanty clothing and a little money, they started on Friday morning, the 20th, by land for Ningpo, where they arrived on Monday the 23d, in the afternoon.

On their arrival there, with this deeply afflictive intelligence, the matter was immediately laid before the Taou-tai, who promised to take instant measures for the apprehension of the murderers. Mr. Sullivan, H. B. M. Consul at Ningpo, proffered every aid his official station enabled him him to render, and steps were taken to recover the remains if possible. In addition to the measures thus taken by the local authorities, the matter is now being laid before Keying by the American Charge d'Affaires; and it is to be hoped that those guilty of so unprovoked and wanton a murder will be brought to condign punishment.

The deceased was in no ordinary measure endeared to his fellow men. He was a man of eminent talents and an accomplished scholar, an able minister of the Gospel, and a faithful and devoted missionary.

From brethren connected with the missions of the Board in China, we have received several letters giving particular statements concerning this sad event, and expressing their Christian affection for their fellow-laborer, so early called away, their submission to the Divine will, and their hope that this dark dispensation may be overruled for the advancement of the cause of Christ in that land.

We select for publication, however, a letter from the Rt. Rev. W. J. Boone, D.D., a respected missionary of the Episcopal Church at Shanghai; as, from circumstances mentioned in the letter, it brings to view, to some extent, the state of mind of the departed missionary, in the last weeks of his life. This letter breathes a spirit so Christian and consolatory, that in reading it we forget that its writer belongs to another denomination; or rather, we delight to remember, that all who love the Saviour belong to one family, on earth and in heaven. It is dated at Shanghai, August 31, 1847.

My Dear Sir:—I cannot resist the strong impulse of my heart to commune with you, and to mingle my sorrows and tears with yours at this time. Our merciful and loving heavenly Father has seen good, in his infinite wisdom, to afflict us all in a very tender point. To you especially, my dear sir, he has sent a very heavy trial. May his grace be abundantly bestowed to enable you to bear it with entire submission to his will. Indeed, my dear sir, he is too wise to err: too good to do what is unkind.

In his infinite wisdom it has seemed good to him to take to himself your beloved Walter; and that, too, under circumstances which have wrung our hearts with anguish. My heart's prayer for you is, that when you hear the sad story, you may be enabled to say with the aged Eli, "It is the Lord; let *him do* whatsoever seemeth to him good."

He has done so, and, in this case, not in wrath, but in mercy and in loving kindness. He has removed your dear son from his vineyard on earth to a nobler service in his sanctuary above.

His work was done. The time of his removal arrived, and the circumstances thereof I am persuaded were ordered for the benefit of us who survive, rather than for any thing to be effected thereby on our dear brother himself.

You will no doubt receive full particulars from your brethren at Ningpo, but lest their letters may not reach you by this overland mail, I will mention them. You are aware that he was at Shanghai as a member of the Translating Committee. On Saturday, the 14th August, he received a letter from his brethren at Ning-

po, requesting him to join them immediately. . . . . He left us on Monday, the 16th instant, in a small boat to go by canal to Chapoo. At this place he arrived on Tuesday evening. He had with him two servants, his own personal servant, a most faithful man, and the servant who came from Ningpo to call him. He crossed over the small neck of land at Chapoo, and procured another boat to take him to Ningpo. He was detained at Chapoo all Wednesday by head winds. On Thursday he set forth, the wind being still contrary. When about twelve miles distant from Chapoo, the sailors saw a piratical boat coming towards them, and desired to put back. To this Walter objected, saying that the pirates would not attack a foreigner. When the boat approached near, he went out and waived a flag to them, and ordered them away. They answered him by firing a gun. He then went inside the boat, sat down by his servant, who was lying ill of chills and fever, buried his face in his hands and wept. Poor fellow! God then gave him to realize that a violent death was before him: for one moment his mind is occupied with the thought, what dreadful tidings for my father, mother, and brethren: He sat still, and was calm when the pirates entered, and they did not touch his person. They stripped and beat his servant, which he requested them to stop, as the poor man was sick. Being probably unable to stay and witness their cruelty, he then went out and sat on the bow of the boat. Soon afterwards some of them rushed towards him with their spears, but others restrained them, saying it was not worth their while to kill him in that way, and proposed to throw him into the sea. He was then seized by the arms by two men, but as they could not move him, a third rushed from behind, and he was instantly thrown overboard and was not seen afterwards by any of those belonging to his boat. They were about ten miles from shore, with a high sea running, so that we cannot doubt that our dear brother, then and there, resigned his spirit to the God who gave it. His servant escaped to Ningpo, and communicated these particulars, which we devoutly thank God he has permitted to reach us, that we hear of him to the last moment, and that these violent men did not mangle his body.

Oh, my dear brother, I feel that these are sad tidings to write to an affectionate father of a son, and of such a son; but for our consolation we can surely say that the finger of God was never more manifest in the removal of any of his servants than in this case. To my mind, the very *slightness* of the *secòndary causes* upon which his life and death seemed to turn, manifest the *clearness* of the *Divine Decree* to take him to his Heavenly Home.

This event has thrown my family, who had the privilege to enjoy his company for the last two months and a half of his earthly existence, into the deepest affliction. Dearly as I know he was beloved by the mission with which he was connected, yet I believe no one in China mourns his loss as I do. We were together daily for two months and a half, laboring together in what we both believed to be the most important matter concerning our Master's cause in China, with which we had ever been connected.

Circumstances occurred when he was under my roof which drew our hearts very closely together, and which now, as I look back upon them after what has just transpired, I cannot but regard as a merciful preparation to him for his sudden death. Whilst he was with me I was twice threatened with attacks of the brain, which I thought would prove fatal in a few days. On these occasions we had much conversation on the subject of a sudden summons, and how a Christian should live and feel in view of such an event. The person whose call was supposed to be near at hand was myself. We never dreamt that he was so near the confines of eternity; but he entered into the subject with me with all his heart. Never have I heard any one converse who had a more delightful state of child-like simplicity of heart in relying upon the Saviour. I remember particularly our conversation, when we were sitting alone one moonlight night, upon my terrace. We were speaking of the case of a man removed from his field of labor in the prime of early manhood, when he gave promise of daily increasing usefulness. His train of thought was striking, and much impressed my mind; it was

intended for consolation to me. God grant it may prove so to you, my dear sir, when you read it. He said he could not view this matter as most Christians seemed to do. He could not call it mysterious, *peculiarly* distressing, as was commonly done. On the contrary, to his mind, there was something peculiarly cheering to survivors in such a death. In the case of an old man, he was removed in the common course of events. Even to your eyes his work was done. But not so with the case of which he was speaking. The peculiarity of it was, that there was promise of much more to be done here for the glory of Christ.

This world, however, we may be well assured is but the first stage of our existence: God's children are employed in services infinitely more glorious, and that conduce much more to the glory of his Holy name, in the sanctuary above, than any employments entrusted to them on earth. Should we not then, said he, use their early manhood, their manifest capacity, for usefulness in the vineyard here below,—indeed, every argument which can be pleaded, derived from their prospective usefulness to the Church on earth, to assure ourselves that God has called them to a more than common post of usefulness in the Church triumphant? His modesty and deep humility would have prevented his applying this to his own death, but from my heart I adopt it as the *true interpretation* of our Heavenly Father's dealing with him and with his cause in China in this instance.

If this be the true view of the case, most cheering indeed is the assurance it affords us of his present happy state and glorious position.

No one in China promised to do more for the cause of our Divine master than he. Just brought out by his brethren's choice to a participation in the work of revising the translation of the Scriptures, this call upon him was having the happiest effect in overcoming his disposition to modest retirement, and making him feel the necessity that was laid upon him, to take a more prominent stand among those, whose attainments in the language qualified them to participate in all of a general character that was doing to advance the Saviour's cause. In the unhappy division of opinion which exists with respect to the proper word by which to render Θεος [God] he took a prominent part in the discussion, and wrote on this subject one of the ablest articles that appeared in the Chinese Repository.

He was daily growing in power, and the field of usefulness was continually opening wider and wider before him; but God had work for him above this vale of tears, and now leaves us mourning and sorrowing, to do the great work without his aid. O, that by the Spirit's gracious influences he may more than supply this loss to us, and that the work, for which our beloved brother was laboring with all his powers when he was taken away, may be so accomplished that his own most Holy name may be glorified thereby.

We had promised each other, that if *my life* was spared, we would labor much together to set the plain doctrines of the cross, by means of tracts, before this people; but, alas! he is not, for God has taken him. . . . .

May we not suppose that the object of our gracious Saviour, in giving us, in addition to the general promise of the resurrection of all at the last day, the special assurance that "the sea shall give up its dead," is to assuage the grief of those who have been bereaved as you are, and whose precious ones lie buried in the deep.

Believe, me my dear sir, very sincerely yours, in the hope of a common resurrection with our beloved brother,

Wm. J. Boone.

Mr. Lowrie was a son of Walter Lowrie, Esq., Corresponding Secretary of the Board. He went to China as a missionary in 1842, and was in the twenty-ninth year of his age, when he departed this life.

Of his character, attainments, labors in the cause of Christ, and promise of future usefulness, the writer of this notice cannot say anything; nor of the voice to the churches which God has spoken by this afflicting event. Writing of a dearly beloved brother, and trying to see, in his death, and its painful circumstances, the hand of God—the hand of an all-wise and gracious Father—he would only add, "Thy will be done!"

India: Lodiana Mission.

A LETTER FROM THE REV. JOSEPH PORTER: SEPTEMBER 1, 1847.

A Church organized at Jalandar—Baptism of a Mohammedan and his son—An old Inquirer.

An account of the transactions in connection with our Mission at Jalandar, since I last wrote to you, may not be uninteresting; particularly in reference to a Mussulman there, who has for some time past been under Christian instruction. His name was Mohammed Azim, a Maulavi and Pirzada. When our native brethren first became acquainted with him, he was a violent opposer, and so bigoted that he would not take any books from us. After a time, however, he took a New Testament; and it was not long before he became a regular daily attendant on religious instruction. Having a pretty well trained mind, and being rather quick, he made rapid advances in his acquisition of the truths of the Bible. From being an opposer, he became an humble inquirer after truth; and, I trust, he has really been taught by the Spirit of God.

Some time ago he made a public profession of his faith in Christ, as the *son of God*. Being a man of considerable influence, this brought down no small share of wrath upon him, from his Mohammedan neighbors. They tried every effort to bring him back to their faith; but in vain. At length, he having asked the privilege of Christian baptism, that he might thus be publicly united with us, and the brethren there being satisfied as to his fitness to receive the ordinance, it was decided that I should visit Jalandar, in reference to this matter. I reached there on the 20th of August.

After a conference with the brethren, it was decided that the members of the Lodiana church there should be constituted into a church, which I had the privilege of organizing on the morning of the 21st ult. Its name is, "The Presbyterian Church of Jalandar." (Here is the first Christian church in the Panjab. Jalandar was once the head-quarters of Mohammedan rule; it is now the head-quarters of the kingdom of Christ.) The church then proceeded to the election of an elder. J. B. Lewis was chosen; and in the evening of that day, I ordained him to the office of ruling elder in the Jalandar church. Its session then met, (I being invited to moderate it,) and after a full and satisfactory examination, Golok and Haldhar (an elder of the church at Lodiana, who had accompanied me) being present, it was decided to receive Mohammed Azim into the church. Accordingly, I baptized him the next morning, (Sabbath,) calling him Azim, leaving off the former part of his name, Mohammed. I also baptized his only son, some seven months old, calling him Daniel Azim. In the evening Golok administered the sacrament of the Supper; when eight of us surrounded our Saviour's table to commemorate his dying love.

In view of the short time since we commenced operations in Jalandar, and my expecting soon to leave the field, at least for a season, after having spent nearly eleven years here, these scenes were truly interesting to me Our new brother's wife, he says, is ready, also, to go with him, in the adoption of his new faith; but I presume she, as yet, knows but little of Christianity. As she lives behind the screen, I have not seen her. Being the wife of a Pirzada, she is not allowed to come outside of her enclosure, even when veiled. If she once comes out, she cannot go back. So she must make up her mind to become one of us, before she leaves her prison. If we had a home for them, I believe he would bring her out at once. But we cannot even recommend his doing so now, much less urge him to such a course, as we have no place at Jalandar where he could stay. He possesses some property; but all he has is held in connection with other shareholders; and he is now trying to get his share separated, as he is obliged now to violate the Sabbath, while in connection with others. It is probable, however, that only a legal process will enable him to do this, as some of his partners are in hopes to be able to deprive him of his property, as he has abandoned his faith. Thus, you see, a beginning has been made. May the Lord own what has been done, and abundantly bless the labors at that station, and answer the prayers of the thousands who are praying for it.

But here I must say a word about Faiz

Buksh, the old man at Jalandar, who, more than ten years ago, professed his attachment to Christianity, and about whom we have formerly written to you. The old man's grandson was in our school at Jalandar, and was learning well;—the same boy that was in our orphan boys' school, when we had one at Lodiana. But on Azim's making an avowal of his faith in Christ, the people were panic-struck. (Azim lives in a village near a mile from Jalandar, called Shaikbon-ki-basti; and Faiz Buksh lives in Guzon-ki-basti, adjoining it. These villages contain about 10 or 12,000 inhabitants each, and are a little more than half a mile from our premises: our premises being on the road to the city.) This grandson was taken away from our school. Faiz Buksh was called to an account; and as it was ascertained that he had, at Lodiana, eaten with our native brethren, he was required to confess his sins; read certain *kalmas;* sign a written paper that he would not go near our people at Jalandar, and have nothing to do with them; and, to crown all, he was *re*-married, being a man of some seventy years! not to another woman, indeed, but to the one with whom he had been so long living. Thus the enemy supposed that all intercourse was to be broken off between him and his family and us. This marriage ceremony took place on the Friday that I reached Jalandar. On Sabbath, one of the youths from that village came secretly to us, and spent a long time in conversation on religion. He said that Faiz Buksh (having heard of my arrival) sent many compliments to me. I told him that they had, doubtless, made him very confident in their faith. He said that he had made an open recantation, but that, in heart, he was just what he was before. While we feel sad, that the poor old man should thus deny the Saviour, yet we believe he is still personally our friend; and it *may be*, he is a friend of Jesus. If, indeed, he has any grace in his heart, he possesses much of the spirit of those in our Saviour's day, who dared not confess him openly. The storm thus excited at Jalandar, will, I trust, not prove fruitless. May the Lord overrule it for the ingathering of much fruit.

Siam Mission.

A LETTER FROM DR. SAMUEL R. HOUSE: DATED AT BANGKOK, SEPTEMBER 12, 1847.

Health of the Missionaries—Study of the language—Distribution of Tracts—Medical practice—Roman Catholic Mission—Siam as a Missionary field.

We have lately received letters from both the brethren engaged in this mission, dated from the 24th of April to the 12th of September. The letters dated in April, June, and August were delayed in their route; but the recurrence of a similar detention is not anticipated. The letter of the latest date, we insert below. All the letters received from this mission are written in the same grateful spirit, and convey encouraging views of the missionary prospects of our brethren in Siam.

In addressing you by this opportunity, we have but to make grateful mention of the continuance of the goodness and mercy that have followed us since we left America.

Since the date of our last, your missionaries in Siam have been favored with the enjoyment of uninterrupted good health; and while every thing around us remains as encouraging as ever, with reference to our future labors among this people, you will be gratified to hear of the openings for immediate usefulness, which we have been privileged so soon to enter.

Though the families of some of our brethren of the other Boards have suffered from debility and sickness, incident to the climate, we, the newest comers, have been spared through the hot season, in which we arrived, and thus far through the rainy season, which seems but a prolongation of the heats, at least of the first, (the mercury daily as high as 87 and 88 degs. F.) and find our new home likely to agree with our constitutions much better than we had even hoped. . . . . All things considered, I cannot regard Bangkok as an unhealthy place.

You will ask how we are all engaged? Part of every day, of course, is spent with our teachers; for the acquisition of the language we feel more than ever to be the first great desideratum,—the *sine qua non* of the foreign missionary. The *tones*

and curious idioms of this, in many respects, simple and interesting language, make it peculiarly difficult to the stranger from the West, and to master it, we see, must be the work of many months and years; still in the progress we have been permitted to make, we are encouraged rather than otherwise.

Our previous letters have informed you of the great and lately increasing demand for books among the Siamese. About the middle of July, Brother Mattoon, with the concurrence, and indeed, at the instance of our brethren of the A. B. C.'s Mission, whose numbers, now reduced to two, proved insufficient to supply with their publications this new kindling desire for them on the part of this reading people, commenced the work of tract distribution. He goes out for this purpose—with his newly-acquired stock of the common phrases used and an ample supply of books—some three or four times a week to the different *wats* about the city. These, you are aware, in Bangkok are not few; and in these Buddhist countries a wat is not only an idol temple, but a monastery also, or *seminary* rather, of Buddhistical instruction, where scores, and in many of them hundreds, of young priests and old are taught the ceremonies and sacred language of their faith; and where a large number of boys, under the charge of the priests, are taught to read their mother tongue. Here, then, are always to be found those who have the ability and the leisure to read what we distribute, it being in Siam, a most interesting and remarkable fact, that none are more willing or eager to receive and read our books than the very priests themselves of the false religion they tend to overthrow. My good brother meets with no difficulty in disposing of as many volumes as he chooses to give, to the yellow-robed throng and others that crowd around his boat.

During the eight weeks that now have elapsed since he entered upon this work, he has distributed over 4,800 books and tracts; giving them, as far as practicable, in no case but to those capable of reading.

As to the Medical Department of the Mission, your missionary physician, while an utter stranger to the language and almost against his better judgment, was compelled by calls, from which he could not well turn away, to re-open the Dispensary at the floating-house in front of the Mission premises, which, up to the time of Dr. Bradley's departure for America, a month before, had been so long and so greatly blessed to this people. Here his head and hands, and *oft times* his *heart*, have been fully occupied some two or three hours every day. Though he regrets that these duties to the sick and suffering have fallen into such unworthy hands, he still hopes that some distress has been relieved; some favorable impression left, of at least our *willingness* to benefit them. May the day soon come when they shall *far more* appreciate the endeavors of the missionary preacher to do good to the nobler, the immortal part of their being, and to save it from a worse than bodily or temporal anguish.

I find my records show, that during the last quarter, the three months following the first of June, when *daily* attendance was first given, five hundred and seventy-six different patients have been prescribed for. The applicants for aid have been of all the various races found in the kingdom, Siamese, Chinese, Malays, Peguans, Laos, Cambodians, Cochin-Chinese, &c.; and some of them in the very extreme of human wretchedness, afflicted with diseases which, through ignorance and neglect, were suffered to commit their ravages wholly unchecked. . . .

The preparation of medicines, attention to the sick of the Mission families, occasional calls to visit professionally noblemen and others at their homes, leave me less time for the study of the language than I could desire; but I try to follow hard after my Brother M., who, with his wife, has really made very good progress. Our relations with the brethren of the other Boards continue most pleasant and fraternal. We have daily intercourse with them in the interchange of a thousand kind offices. Mr. Caswell, of the A. B. C.'s Board, who is the best Siamese scholar now on the ground, has for several months been giving us a portion of his time daily, for our improvement in the language.

As to our neighbors, the French mis-

sionaries of the Romish faith, of whom there are eight resident in Bangkok, we come seldom or never in contact with them. The opinion that is held of their labors by the more thinking men in the kingdom, may, perhaps, be learned from a conversation the Roman Catholic Bishop had not long ago with the Pra Nai Wai, one of the most intelligent and influential nobleman in Siam. The Bishop had been urging him to become a Romish Christian. "Why should I?" replied the Pra Nai Wai. "Your people have been two hundred years in our country, and what have you done for us? You have taught nothing; you have given us no books; all we have learned from you is to drink *lou* [spirits]. But these American missionaries, they have been here only a little while, and they have taught us their language; they have taught us science; they have given us books; and if we want [to know] any thing we go to them."

A more open field than Siam is at present could scarcely be found. The hearts of a million of readers are all accessible to the truths contained in Christian books. Scores of the priests, even, and others are calling for them daily at the houses of the missionaries. No man hinders, no man molests us in our work. Many of the nobles are friendly to us personally; and the persons who are anxious for the introduction of European art and sciences are steadily gaining strength. True, a word, a breath from the king, could make all these encouraging appearances vanish in a moment, so great is the terror their sovereign inspires in this man-fearing people. And he is surely no friend to the entrance of Christian truth into his dominions. To be the Defender of the Buddhist Faith, which, to use an expression of his own, "the royal inmost soul reveres;" to lavish upon new wats and the repair and re-gilding of old ones, the revenues of his kingdom and the labors of his subjects (for he has *thousands* of his men thus engaged *continually*), is his highest ambition, and one that appears to strengthen with his age. To lay the corner-stone and superintend the building of an immense pagoda, now going up at the north-east corner of the city, have been the only two or three occasions that have called him out from his palace during the almost six months of our stay here.

Perhaps it is well the king is so wrapped up in his attachment to Buddhism, that he knows nothing and fears nothing of the power of the truths which we seek to teach. It may be a wise providence, too, that withholds the converting influences of his Spirit, until the leaven of his blessed truth has pervaded the whole mass of mind here, as through the distribution of tracts, &c., every where it must be doing. For had fears of Christianity been awakened by the success of missions at an earlier day, this "king," in all probability, had so "set himself" against the Gospel as to arrest the farther progress of the new religion, before it was even known to the people, much less had commended itself to their hearts. "The times and the seasons the Father hath put in his own power."

Agreeable disappointment—Appearance and extent of Bangkok—Houses of the Missionaries.

From a letter of Dr. House to his friends, dated May 3, 1847, we have been permitted to make the following extracts:

We are *all of us agreeably disappointed* in our field of labor. You know how little that would be *pleasant outwardly* we had allowed ourselves to expect. We had made up our minds to endure all that might be laid upon us of privation and self-denial, remembering Him who "pleased not himself." In our case, however, thus far, at least, the promise of reward, even in *this* life, to those who, for Christ's sake, leave all, has been, in a great measure, realised. So that, apart from the blessedness of our work we are likely to *enjoy* living in Siam. The climate, for instance, even during this, the hot season, we find to be endurable; for though during the day the mercury reaches 92 and 94 degs. and upwards, the early morning and evening hours are delightful, and the nights long, and, for the most part, sufficiently cool.

If there be no hills or mountains in sight, a noble river rolls by our door, and the multitude of canoe-like boats, with

their one, two, or twenty rowers, or paddlers, rather, that are every moment gliding softly by, give a life to the scene, that almost more than compensates for the lack of my favorite mountain-scenery. Nor is the land-view so uninteresting as I had supposed it would be. An interminable range of the singular doubled-roofed floating houses, peculiar to this city, lines each shore of the river, far as the eye can see —a single row, for there are not several streets, as I had imagined. Behind these, without much order, but amid tall green trees, that really give this great city quite a rural appearance, stand the light and airy bamboo huts. or unpainted board-houses of the Siamese. These are built on posts six or eight feet above the mud or dry ground, reached by a rude ladder, and having sharp, high roofs covered with a pretty-looking thatch. Among these, here and there may be seen the tiled roof and substantial brick walls of some Chinaman's dwelling, or some prince's palace. Towering high above all appear the spires and pagodas of the many wats or temples of this heathen city.

These spires are really beautiful though singular objects. There are three of most graceful proportions in a temple nearly opposite our station across the river, rising tall and delicately tapering to the height of a church steeple, resembling as much as any thing some gigantic specimen of the ivory *eyelet-maker* of a lady's work-box. Some of the pagodas, or towers are surmounted by a cupalo not unlike those of our churches at home; and in other respects, too, they resemble them, for they are built to contain the bell and drum, used to regulate the occupation of the priests. Speaking of bells, what, with the bells of the wats, and the bells of the Roman chapels, where, as in the wats, both bell and drum are used to give the hours for worship, we really hear daily more of those familiar sounds than we did at home. But, to go on with a description of the appearance of the city, not the spires only, but the other buildings in the wat grounds are very conspicuous objects, uprearing their huge barn-like, but richly decorated roofs, covered as they are with blue, and green, and red tiles, and their sides glittering with gilding and gay colors and ornamental carved work. Many of these splendid structures—for, though not in the best taste, still they are really imposing—are to be seen in every part of Bangkok. It is supposed there are over two hundred in and about the city. About half a mile above us, on the other side of the river, the lofty roof of the royal palace is to be seen, and near it stands the royal wat, with its elegant spires. Down the river, about one-fourth of a mile, the huge painted junks, that ply once a year between this port and different cities of China, are lying at anchor, some twenty of them, in the middle of the stream. These crowded monsters of vessels look strangely, if not picturesquely.

This is really an immense city. The floating houses line both sides of the river for full five miles; besides, extending for miles along canals that lead out from it, while the dwellings of the natives on shore reach much further up and down the stream. The city proper, which is but a small part of the whole, enclosed by a wall, some twenty feet high by fifteen or twenty thick, is above five miles in circumference. Back of the more thickly settled banks of the river, you come to extensive gardens, and plantations of the majestic betel and cocoa-nuts palms, and other fruit trees, oranges, mangoes, plantains, &c., or, perhaps, the coffee plant or pepper; while, behind these again, you see rice fields, stretching away in the distance like prairie grounds. Nothing can be more delightful than an early morning walk among one of these tropical forests of cocoa-nuts and plantains. Nor is the city itself so destitute of walks; the wat grounds are, some of them, beautifully laid out, well flagged and shaded, and extensive too. As to the streets and lanes rather, or *paths*, of the city, I cannot say much.

But you will be curious to know where we live and how we live in this Siamese city. I will send you hereafter a little sketch of the compound or enclosure of the A. B. C. F. M. where we have been provided with a home. It stands on the right bank (the west side) of the river, opposite the city proper, a little below Prince Chow Fah's palace, and about two miles above the station of the American

Baptist Board, on the opposite side of the river. . . .

My home, which is a happy one, is built up in the air, like all the houses in Siam. You ascend a flight of some ten steps to the verandah. This would extend around three sides of the building, were not one end converted into a little room, that answers for my apothecary's shop. You enter the folding-door into the room which I intend as my study and reception-room; to the left is the bed-room, which is the only other apartment. Both of these are covered with matting, which is very good and very cheap here. The partitions, as well as the sides of the house, are of plain unpainted, unwhitewashed teak boards. There are several doors opening on the verandah; no glass in the windows. The ceiling is full sixteen feet high, supported by round posts at the corners, and, to allow a circulation of air, just below it all around it for some distance down, the sides of the house are open palings instead of boards. The back verandah is shaded by a passion flower-vine, that yields me a dozen beautiful flowers daily; and here, too, are ranged large earthen jars for water. Underneath the building is nothing but the posts which support the floor, some eight feet high, except a little space enclosed as a receptacle for jars of drinking water, old lumber, &c. My colleague's house is just over the way; a ten foot bridge would join us, and I sometimes think of putting this across. We live, in every respect, but dwelling in separate houses, as *one* family, as well as one mission; sitting at one table—uniting in family worship, &c.

China: Amoy Mission.

JOURNAL OF THE REV. JOHN LLOYD.

An idolatrous procession—Ceremonies attending it—Noise and confusion of idol worship.

Amoy, May 5th, 1847.—The season for idolatrous processions has arrived. To-day the people of this section of the city had theirs. Early this morning a noisy crowd gathered about the adjacent temples in pursuance of the object of the day. The din of gongs, drums, cymbals, and other harsh instruments, mingled with the noise of human voices, and the crack of a gun, occasionally discharged, was almost deafening. Order and decency were out of the question. Every one, that wished himself to be heard, had to shout at the top of his voice. Some gave orders, some scolded, others sauntered idly about, and all seemed bent upon making as much confusion as possible, as if this was the sole object which had brought the crowd together. No one manifested the least solemnity or devotion. Display, merriment, and festivity seemed to be the prevailing sentiments. Apart from some of the details, the whole scene strongly reminded one of some political jollification in his native land.

The object of all this bustle was to "invite fire"—that is, the members of the procession pretend that they went to the native place of the goddess of sailors and there procured some fire, by means of which they ignited a censer of incense. This burning incense they brought back with them to this section of the city, which was equivalent to bringing the blessing of the goddess herself; because, in virtue of the ceremonies of the day, she will cause good luck and prosperity to abound among her faithful votaries. As the real birth-place of the goddess is too distant from the city to be reached, except at the expense of money and inconvenience, some neighboring village is selected as a substitute. This village is, for the time being, reckoned the native place of the divinity. To this place the procession went to-day, and performed the rites appropriate to the occasion. This procession was composed of men and boys of almost all ages. The greater number wore a peculiar kind of cap, which, in shape, reminded me of the small ant-hills which are to be seen in some barren places in the United States. From its rounded top a tassel of horse-hair, dyed red, flowed profusely, so as almost to conceal the body of the cap itself from view. The musicians wore, carelessly over their ordinary garments, a red cloak of some light material, on the breast and back of which were stitched ornamented pieces of a lighter color. One

man carried across his shoulders the sacred incense which was to be burnt during the day. On one end of the pole which lay upon his shoulder was hung a basket, and on the other a beautiful case, got up for the occasion, from which the smoking incense was scattering its rich perfume around. Horses, richly caparisoned in some instances, and bestrode by gayly-dressed boys or men, formed part of the procession. These were furnished by individuals in payment of some vow which they had previously made. Flags of various shapes, and containing various devices, gave animation to the scene. Three idol chairs of carved wood and lavishly ornamented were placed at suitable intervals in the ranks of the procession.

Before the line of march could be formed, the idols must be transferred from the temple to these chairs, which were placed in the area in front of the temple to receive their sacred burdens of gilded wood and clay. During this transfer of the idols, the confusion became worse confounded. A flourish of gongs and drums, and a discharge of three guns, gave notice that a wooden or a clay god had travelled in the hands of one of its deluded votaries, from its shrine in the temple to the chair provided for its reception. As each chair was about to be raised and carried forward to its position in the procession, two boys, with each a long whip in his hand, stepped out before the idol, flourished their long lashes about their heads, bowed low to the ground, and retired. Thus all evil spirits and influences, which might have combined to harm and retard the god in her journey, were scattered to the winds, and a free, unobstructed way was opened up for her advance. When the last of the three chairs was about to be carried forward, a little more ceremony was observed than in the case of the others. Several boys, instructed and dressed for the occasion, placed themselves in two lines, facing each other, in front of this chair. Some of these held gongs ; others flags ; and several had large hollow metal rings on their wrists, which, having small balls inside, sent forth a not very musical sound as the boys moved their hands up and down. For a few moments these boys chanted the praises of the divinity in a monotonous tone, beat the gongs, jingled the rings, and then fell into the procession in advance of the chair.

My teacher supplied me the following account of these rings : When the god of physicians lived a man upon earth, he was one day surprised by a visit from a tiger, which, in consuming the head of some unhappy female that had fallen a victim to his savage ferocity, had got her hair pin in his throat. The doctor, apprehensive that his strange patient might, in the agonies of pain occasioned by extracting the pin, unwittingly close his powerful jaws on the hand of the operator, took the wise precaution of inserting an iron ring in the mouth of the animal, through which he safely thrust his arm and relieved his patient. Ever since the apotheosis of this Chinese Esculapius, this ring has occupied a prominent part in some of the rites belonging to his worship. Nor is it now confined to him, but other divinities are sometimes honored by the tinkling sound of this wondrous medical instrument.

One ceremony connected with the morning remains to be mentioned. After the gods had been placed in the chairs, and were about to be carried into the procession, a man, with a large yellow umbrella of state, advanced up the steps and across the vestibule of the temple to the door. He advanced with measured step, now making a long stride to the right and then a similar one to the left, planting his foot each time a little in advance of the previous step. The large umbrella he twirled incessantly. Another man, in a stooping posture, beat a gong before him. As soon as he reached the door, it was instantly shut by some one inside. He, without turning about, walked backwards with the same measured gait down the steps. This scene was nothing more than the performance of an act of politeness : a kind of interchange of salutations, I suppose, between the gods in the chair and in the temple. A similar ceremony is sometimes performed when one idol is carried past another idol's temple. The two idols interchange salutations ; or, rather, two men, each with a state umbrella, act as representatives of the idols,

and go through a pompous display of ceremony, in behalf of their gilded wooden masters.

After the morning rites had all been gone through with, and the procession had moved off, quiet was restored and held peaceful dominion until about five o'clock, P. M., when the clang of distant gongs, gave intimations of the returning noise and confusion; and return they did, with, if possible, renewed vigor. As the procession moved along the narrow streets, each family lighted up a mass of gilt paper in front of the house, and exploded long strings of crackers. The mingled noise of musical instruments, men and crackers, was beyond description confounding. But this did not continue long. The procession returned to the area in front of the temple. The chairs were set down. An open way was made through the crowd, from the chairs up the temple steps, across the vestibule, to the door. A man with a state umbrella advanced, as in the morning, to this door. On a sudden it was thrown wide open. He and his attending gong beaters, rushed precipitately into the interior. Presently several others with flags, ran hastily from the area up into the temple. Next, one of the chairs was raised from the ground. Boys with whips, as in the morning, performed before it. The bearers then rushed headlong up the steps into the temple. The gods were then removed to their accustomed shrine, and the chair brought out again. The same was done with the other two chairs. Afterwards, the boys with their gongs, flags, and rings, formed in the area, as in the morning, and chanted awhile. They then marched into the vestibule of the temple, and continued their mummeries a little longer. In the meantime incense and gilt paper were burnt, and a rude platform was prepared over the steps of the temple, on which, in the course of the evening, a large amount of cooked food was spread out, as an offering to the imaginary and invisible attendants, or soldiers of the goddess. The ceremonies of the day were protracted through the night, by a puppet show, or play, which was exhibited on the above mentioned platform, in honor of the divinity.

The goddess of sailors—Discussion at the Chapel about the god of thunder—The missionary sometimes discouraged; his request.

May 7th.—Birthday of the goddess of sailors. She is a native of this province, and is much worshiped by the people of this city. The priests of the Taou sect have been engaged all day in the adjoining temple, in chanting, ringing bells, and performing their mummeries in honor of the goddess. The usual offerings were spread out on a table set in the vestibule. After dark there was a display of fireworks, and an exhibition of puppets, in honor of the occasion.

May 10th.—Yesterday was the holy Sabbath. A large audience was present in the chapel. The teacher U, addressed them awhile. The Rev. A. Stronach followed him. Afterwards I made a few brief remarks. While I was thus engaged, it was reported that a procession was approaching. Nearly the whole audience rose up and hastened to the door to see it. Supposing the meeting was broken up for the day, I left the stand. At the door I found that there was no procession coming. The report was false. In a few moments a very large crowd gathered around the door, whom I addressed for a few minutes, upon the folly of idolatry.

To-day, Monday, I had a pretty good audience. I addressed them for some time about Jesus. Afterwards, one decently dressed man spake in favor of the god of thunder. As there were several respectable looking men present, I took occasion, so far as my command of the language would allow, to expose the folly of affirming the existence of such a god. I gave, in general terms, a brief account of the electrifying machine, lightning rods, and the telegraph, in order to show them, that foreigners were well acquainted with the properties of electricity. Our knowledge, instead of leading us to believe in the being of such an insensate god as Lui-Kong, whose only business seemed to be to kill people, conducted our minds to the contemplation of the God of heaven and earth, who made this subtle agent of nature, and constituted it as it now exists. It was he that gave it those peculiar pro-

perties which it is known to possess, and which work out such grand, and such beneficial results, in the great laboratory of nature. It is he that directs those unerring shafts, which prostrate alike, the lofty tree and the life of man. The audience listened very attentively. How much they understood, it is difficult to say.

May 11th—I had a pretty large audience. After a time, one man turned the conversation upon the subject of the god of thunder. After adding a few remarks about this god, I came away with heavy feelings of discouragement. How dark the mind of this people! How deluded they are when they are willing to place implicit confidence in an imaginary being, who has the power to hurl thunderbolts upon the heads of the wicked. Lui-Kong is more feared than the living and true God. Much that I attempted to say this afternoon, did not seem to be understood. After making some remarks about Satan, and his tempting men to do evil, I asked a man if he understood me. He frankly replied, that he did not. I repeated by way of explanation; and though he said he now understood me, yet his looks gave the lie to his words. But it is the duty of the missionary to plod along, and do what he can. Would that the churches felt and prayed for him, more than they seem to do.

France: Evangelical Society.

A LETTER FROM THE REV. J. J. AUDEBEZ: DATED PARIS, NOVEMBER 26, 1847.

Sir and dear brother:—Inclosed we send you a copy of a bulletin, which has been published by the Evangelical Society. This bulletin, while it brings you good news of our work, informs you also that we have urgent need that our friends should not lose sight of the state of our treasury. Thanks be to God, our financial condition is better than it was the same time last year. Nevertheless, we are behindhand, and oppressed with the most serious anxiety. . . .

One of the members of our committee who has returned from a visit to the departments of Haute Vienne and Lower Charente, has brought us most gratifying intelligence. In this last field of labor the spiritual work, the work of Christ in the heart, advances in a manner truly wonderful. At Migron, and at Breuillac, centres of two new churches, there is a religious movement of the most interesting nature. The living members of these churches have formed a society for the evangelization of the neighborhood; and these friends display a zeal and an activity which have already obtained the happiest results. The same friends, all seceders from Roman Catholicism, have lately been engaged in the nomination of three elders, who, together with the pastor, should take charge of the interests of the flock. The choice was difficult, because all were equally qualified to fulfil the duties of the office. Our brethren resorted to prayer, and following the example of the apostles in the appointment of one in place of Judas, they drew lots to know who among them should be chosen. When the choice was made, each one declared that those upon whom the lots had fallen, were precisely those to whom they had silently given the preference. To second the work in Lower Charente, our committee have resolved to display in that quarter an activity equal to that which has been so blessed in the departments of Yonne, and of Haute Vienne. It has already begun to act upon this plan by voting the foundation of a school for young girls, at the interesting station of Brueillac.

The interest in evangelical preaching still continues in the departments of Haute Vienne, and of Charente. Wherever our colleague held meetings, he was surrounded by a large number of silent, collected hearers. New places of worship might be opened on all sides in these two departments. Throughout the country, large populations around the existing stations address invitations to our Evangelists, soliciting them to come and preach the Gospel. You will read with interest the following appeal, addressed to our committee by the inhabitants of an entirely Catholic commune, which had sometimes been visited by one of our colporteurs:

"We have long felt the need of making an appeal to your Christian brotherly love. The meditations on the word of God, which have been heard by us from a colporteur, who has come from time to time, have taught us how sweet it is to draw near to the Lord, with whom the soul finds peace and joy. We have given him our heart. We know many who seek him, and a large number also who desire to seek him. Yet there are difficulties in the way. They attempt to persecute us at our meetings; they threaten to exclude our children from the schools; so that a great many persons, desirous of coming to our meetings, and of being illumined with the light of the Gospel, dare not show themselves, through fear of the execution of these threats. It would be necessary that the gospel of Jesus Christ should be preached to us oftener, and that regular religious worship should be established in this place. But knowing the financial embarrassments of the Evangelical Society, we confine ourselves at this time to asking you that a teacher may be established among us. We believe that he could do great good. Our Christian meetings would be more numerous; our children would receive a religious education, which is the most important of all. It would, also, be an invaluable means of deciding for Christ souls that are wavering, and of drawing to him a large number of others who are now withheld by fear. Full of confidence in your Christian charity, we hope, dear sirs, that you will receive our request with favor, and that you will appreciate the pressing wants which are felt, not only in our village, but in other villages, also, in the neighborhood of ours."

This demand, which is quite recent, it has not yet been possible to satisfy; but you will learn with pleasure that we have been able to strengthen the work in Charente, by the mission of a second evangelist to Mansle, and by the establishment of two evangelical schools at the same station. We have, likewise, reinforced the work in Yonne, by placing a female teacher at Auxerre, and by determining to send a male teacher to St. Maurice, where, also, a house of prayer is to be erected, which is destined to replace the former building, now become too small.

Since the publication of our bulletin, we have received recent letters from Rev. Mr. Pilatte, itinerant evangelist in the department of Yonne, who is now holding conferences at Sens. Here is what he writes under date of the 18th November:

"Our conferences continue; the crowd is very great; the church, the passages, the pulpit stairs, are all full, crowded, silent. The Catholic clergy are roused; they appear to be seized with a real panic. On the same day the two journals of the town attacked me awkwardly, and opened to the Gospel a new path, having been constrained to insert my replies. In default of arguments, the priests call loudly for the secular arm. Two more pamphlets are announced in opposition to the conferences; perhaps I shall await their appearance, in order to refute, at once, both these and the first. As the priests distribute their writings gratis, and from house to house, I think we must do likewise.

"In fine, notwithstanding all this, public attention is turning towards religious subjects; thousands are hearing Christ preached in his all-sufficiency. Christ is the battering-ram that I make use of, to make a breach in Papism. I hope that many souls, delivered from error, will come to the truth. I have also hope for the future; for the word of God is an incorruptible seed which can germinate and bear fruit after long remaining in the ground."

The Rev. Mr. Pilatte will soon repair to Auxerre, to hold similar conferences there, and, we doubt not, they will be attended with a blessing, as at Sens.

You see, dear brother, that the work of the Society is prospering, and that it would be deplorable if the lack of resources should hinder us from giving it all the development it calls for. Our friends in France will certainly come to our aid; but it is yet three or four months before they will send us their donations. The resources which come to us from our departments are partly composed of monthly collections, and it is difficult to change the time of the returns. Hence it is that the assistance of our brethren in foreign lands is of such value to us, when it arrives in

the middle of the year. But we would not dwell longer on this point. We know the interest your committee bears towards us, and we know that if they are in a condition to help us, they will not refuse to do so.

Please accept, dear sir, the assurance of our most devoted Christian affection.

For the Committee,

J. J. AUDEBEZ,
Sec. Gen.

Mission House: New-York, February, 1848.

RECENT INTELLIGENCE.

CHINA: CANTON MISSION.—Letters have been received from the Rev. A. P. Happer, dated to the 27th of September. The health of the missionaries had been preserved during all the hot season; and they had been enabled to pursue their missionary work without interruption. New rumours were afloat of another attack by the British on Canton, "keeping the Chinese populace in a very excited and unsettled state."

CHINA: AMOY MISSION.—Letters from the Rev. Messrs. Brown and Lloyd, dated to the 6th of September, have been received. Mr. Brown reached Amoy, on his return from Canton, on the 5th of August. "We now hold," writes Mr. Lloyd, "eight services every week at the chapel; one on every afternoon of week days, and two on the Sabbath. We take turns in conducting these meetings. The attendance varies much. On some days forty or fifty persons are present; on other days but few come in. As yet there are no earnest inquirers after salvation." The disease of their eyes, which hindered the studies of these brethren, had not been removed; in other respects they were favored with health.

CHINA: NINGPO MISSION.—Several letters have been received from the brethren at Ningpo, dated to the 27th of August. They contain the afflicting intelligence of the death of the Rev. Walter M. Lowrie, on the 19th of August, by the hands of men of violence. For particulars, see the first four pages of the present number of the Chronicle. We would commend to the attention of our readers the timely remarks of the venerable Dr. Alexander on this providence, which will be found below.

We learn with regret from these letters that the connection of Mr. Richard Cole, printer, with the Ningpo mission has been terminated. The Executive Committee have approved the course pursued by the Mission, in regard to Mr. Cole. A printer to supply his place is wanted immediately.

Referring to these events, the Rev. R. Q. Way thus closes his letter. "Dear sir, we feel that the hand of the Lord is heavy upon us; and we have been brought, as we trust, to feel our own weakness. In our afflictions we have earnestly prayed that God would not leave us. Pray for us, that we may have grace to support us in our trials and daily labors."

INDIA: LODIANA MISSION.—A letter of the Rev. L. Janvier has been received, dated on the 16th of October. "The High School at Lodiana," Mr. J. writes, "has continued full all the season, with a very moderate increase; and the boys appear to value their privileges more than ever." In the medical department at that station, upwards of thirteen hundred patients have been under the care of Mr. Rudolph. The poor house, supported by local funds, and also in Mr. R.'s charge, has as many occupants as it can accommodate. "The press," Mr. J. further writes, "goes on as usual. . . . The new Confession of Faith has just been finished." Mr. Porter and the native assistants were attending fairs at different places.

SIAM MISSION.—Letters from the brethren of this mission have come to hand, of various dates to the 12th of September. The letter of Dr. House, on a preceding page, gives the latest advices; and our readers will learn with gratitude that the condition and prospects of this mission are quite encouraging.

EVANGELICAL SOCIETY OF GENEVA.—The lxxiiid Circular of this Society, dated November 1st, has been received. It represents the work of the Society as making excellent progress, and contains

an urgent call for larger funds. On the 31st of September there was a deficiency of about 61,000 francs, say $12,000. As nearly all the labors of this Society are expended on fields beyond the limits of Geneva, and chiefly in France, the appeal of its directors should meet with a cordial response from their brethren in other lands. Christians who duly appreciate the importance of the work now in progress for the evangelization of papal Europe, ought surely to extend their aid to this Society and the kindred Society at Paris.

For the Missionary Chronicle.

REMARKS ON THE DEATH OF THE REV. WALTER M. LOWRIE.

The mournful tidings of this disastrous event has sent a pang of grief to the hearts of thousands in our church and in our country. The loss of such a man, and in such a way, is, indeed, a deplorable thing. Christianity was never intended to destroy the natural feelings of humanity, but to regulate and refine them. In holy scripture we find that the pious gave free indulgence to their feelings of sorrow, on account of the death of good and great men. When Abner was treacherously murdered by Joab, king David "lifted up his voice and wept at the grave of Abner; and all the people wept. And the king lamented over Abner." So, also, when the pious king Josiah was slain in the flower of his age. "All Judah and Jerusalem mourned for Josiah: and Jeremiah lamented for Josiah. And all the singing men and singing women spake of Josiah in their lamentations." We have, moreover, in the New Testament an example of the same kind in the primitive church at Jerusalem, when Stephen, "a man full of wisdom and of the Holy Ghost," was stoned to death by the Jews. This man stood conspicuous among the disciples of Christ, on account of the miraculous gifts with which he was endowed, and the holy boldness and eloquence with which he defended the truth, for "being full of faith and power, he did great wonders and miracles among the people. And his enemies were unable to resist the wisdom and the spirit by which he spake." But when confounded in argument, they had recourse to violence, and cast him out of the city and stoned Stephen, calling on God, and saying, "LORD JESUS, RECEIVE MY SPIRIT." And he kneeled down and cried with a loud voice, "LORD, LAY NOT THIS SIN TO THEIR CHARGE;" and when he had said this, he fell asleep. "And devout men carried Stephen to *his burial*, AND MADE GREAT LAMENTATION OVER HIM."

Here we find, that in the early infancy of the church, good and useful men were suffered by divine providence to be cut off, when their services were more needed than they could be at any future time. God would teach us that he is not dependent on any instruments for the accomplishment of his purposes. The death of Stephen, probably, had a mighty effect on the minds of many who were present; and from among his bitterest enemies, there was one whom God had determined to make "a chosen vessel" to carry the Gospel not only to the Jews, but to a multitude of the Gentile nations.

And we learn from this part of Sacred Scripture, that God does not forsake his devoted servants, when surrounded by enemies, and while suffering the agonies of death. Stephen saw heaven opened and the Son of Man standing at the right hand of God. And he was enabled to die in the full assurance of hope; and, with his last breath, to imitate his divine Master, by invoking mercy for his murderers. And although we are not permitted to know in what state of mind our dear young brother met death, we have good reason to conclude that his covenant God did not forsake him in that trying hour. Very likely his last breath was spent in prayers for the salvation of his murderers.

That the death of Mr. Lowrie is a great loss to the church, and particularly to the cause of missions, none will doubt. Religiously educated from his youth, and in a family imbued with the missionary spirit, he early turned his thoughts to the condition of the blinded, perishing heathen. With this object in view, he commenced his theological education. During his whole course, it is believed, his purpose remained unshaken; and all his plans and studies were prosecuted with a direct view to this object. Possessed of a vigorous and well-balanced mind, and of cheerful, equable temper, his progress in learning was rapid, and what he acquired, he retained. With him no time was wasted, for even his hours of relaxation from severe study were spent in some useful employment.

He was willing to encounter all the dangers of the deleterious climate of Africa, and would have made that dark region the field of his labors, had it not appeared to all his friends that he was eminently qualified for the China mission—that great country hav-

ing unexpectedly been opened for the preaching of the Gospel. Our young brother accordingly embarked for that important field; but before his station was finally chosen, he met with extraordinary difficulties and dangers. In one of his voyages he was shipwrecked; the vessel was abandoned at sea, and the crew and himself were exposed to a rough sea, in an open boat, for many days; and when they approached the shore, were, by a manifest interposition of providence enabled to land, when at almost any other time their boat must have been swamped.

Since his arrival in China, he devoted himself assiduously to the acquisition of the very difficult language of the country; and there is reason to believe, with uncommon success. But not contented merely to acquire the language, he deemed it very important to make himself acquainted with the literature; and especially with what may be termed the classical literature of the Chinese. From communications received in this country, there is reason to think that he was making rapid progress in this species of knowledge.

Besides the acquisition of the provincial dialect of Ningpo, where he had his station, he had formed the purpose of learning the Manchu Tartar dialect, which differs from all the other dialects of China, in that an alphabetical character is used; and it is understood that this is becoming more and more popular, and from its superior convenience, will probably prevail. From these and other considerations, it is evident that our church and the cause of missions has experienced a great loss in the death of Mr. Lowrie. It ought to be mentioned, also, that with other missionaries, he was, when called away, earnestly engaged in revising and correcting the version of the New Testament into the Chinese tongue. For this work he was eminently qualified by his learning, and by his nice discrimination and turn for accuracy in matters of this kind. When sent for to Ningpo, he had been for between two and three months at Shanghai, engaged with Bishop Boone, Dr. Bridgeman, and others in this work.

It is, then, neither unreasonable nor unscriptural that great lamentation should be made on account of his death. Though none can be expected to experience the same kind and degree of grief as his venerable father and near kindred, yet many others deeply sympathize with them in their lamentations; and it may be presumed none have felt this stroke more pungently than his brethren of the mission. To them, the bereavement is indeed great and lamentable. But this feeling is not confined to the missionaries of the Presbyterian church; others will feel sorely that a heavy judgment has fallen upon them. This is manifest from the affectionate and excellent letter of Bishop Boone to Mr. Lowrie, Sr. He says: "This event has thrown my family, who had the privilege to enjoy his company for the last two months and a half, into the deepest affliction. Dearly as I know he was beloved by the mission with which he was connected, yet, I believe, no one in China mourns his loss as I do." And no doubt the same feeling pervades the whole of the missionaries who have had any opportunity of acquaintance with our departed brother.

We may, therefore, lament the death of such a man, so beloved, and so well qualified to be useful in the most important work which is going on in this world. But though we are permitted to sorrow, yet not to repine. When Aaron's impious sons were struck dead in the sanctuary, "he held his peace;" he uttered no complaint. And when Eli heard the prophet's prediction respecting the judgment about to be inflicted on his wicked sons, he said, "It is the Lord; let him do what seemeth him good." Perfect submission is consistent with the most heart-felt sorrow. Indeed, the deeper the grief, the more virtuous the submission.

This event, I think, is a solemn call of Providence to our whole church. It is evidently a token of the displeasure of our heavenly Father. God, by thus taking away one of the most eminent of our missionary corps, evidently calls the Presbyterian church to a solemn consideration of their ways; to an earnest inquiry whether, as a body, we have done our duty; and especially, in relation to China. Some twenty years ago, the writer heard a speaker at a missionary meeting in Philadelphia, say, "If a hundred missionaries should now enter China, at different points, and every one of them should immediately be put to death, this would be a cheap sacrifice, if thereby that populous country should be opened for the preaching of the Gospel." At that time, the most sanguine did not dare to hope for such an event in their day. But God, by a wonderful providence, has set the door wide open. Not merely one, but five great cities are made accessible, and the right of residence and Christian wor-

ship secured by treaty. In consequence, a number of the most promising and best educated men offered their services, and were sent. But did the church appreciate the importance of this extraordinary dispensation of providence? Did she arouse herself from her long sleep, and come to the help of the Lord against the mighty? Did she enlarge her spirit of liberality, and begin to wrestle with God in fervent, incessant prayer for this empire, which contains one-third of the population of the globe? She did not. Had it not been for the generous donation of an anonymous individual, the Board would not have been able to send out the promising men who offered. And even now, there exists a general apathy. A few churches and a few individuals seem to be sensible of the solemn, responsible circumstances in which we who live in this age are placed. Professors of religion are too generally occupied with their own concerns; every one is attending to his farm or his merchandise; few have any deep feeling for the ark of God. Each one will build and decorate his own house, while the house of God is desolate.

Let the churches, then, consider this awful dispensation, as one in which they have a deep concern. Let the solemn inquiry be made in all our churches, and through all our borders, whether they have not been delinquent in their duty to the missionaries in China. Yea, let every individual ask himself, Have I done my duty? Have I remembered daily, as I ought, those devoted men? Have I borne them feelingly on my heart at the throne of grace? Have I given as liberally of my substance to promote this object as I ought? Such inquiries, honestly made, would, I believe, bring conviction home to almost every bosom. What, then, shall be the result? Having done amiss, is it our solemn purpose, by the help of the Lord, to do so no more? Let us, then, take words and return unto the Lord who hath smitten us. "Let the priests weep between the porch and the altar, and let them say, spare thy people, O Lord."

If it should please our heavenly Father to make this distressing bereavement the means of awakening all our churches to the solemn consideration of their duty, as it relates to missions in general, and to China in particular, then will this sore judgment be turned into mercy. Let all the friends of Zion wrestle with God until he grant this result. Let them say, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not be silent, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Such importunity is never offensive. Jacob said to the Angel of the covenant, "I will not let thee go until thou bless me." And God commands us "to give him no rest, till he establish and till he make Jerusalem a praise in the earth." Let every true Presbyterian resolve that, during the year, now commenced, he will bear on his heart before the throne of grace the perishing condition of the heathen, and the wants of our foreign missionaries, with far greater frequency and fervency than during the year which is past. And, as our missionaries may be recalled, unless funds are provided by the Church for their support, let every man, and woman, and child consider whether God does not require of them to do much more in the way of contribution than they have heretofore done; and see whether, from the very day from which you commence a new course, God will not bless you in a special manner. "Bring ye all the tithes into the store house that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii., 10.

A. A.

THE PRESBYTERIAN TREASURY.

This is the title of a new Periodical, which is the official organ of the Board of Education. The Board of Publication also occupies a part of its columns. Its appearance is very neat, and the contents of the first number are valuable and attractive. The plan on which it is proposed to conduct the work will be found in the prospectus, which we insert below. We cordially wish the best success to this newspaper, and we trust that it will prove a useful auxiliary to the great objects of the Board of Education and to the general interests of our Church.

Prospectus of the Presbyterian Treasury.

The Presbyterian Treasury is offered to the Churches as a Family Periodical, whose aim is to advance the cause of piety, education and general intelligence. The Board of Education which makes use of a part of its columns, has long felt the want of some official organ of communication with the religious public.

The Board of Publication has also determined to make use of "The Presbyterian Treasury," as a medium of recording and developing its plans and operations.

In addition to the great topics of Christian Education and Christian Literature in the Presby-

terian Church, the paper will embrace a variety of useful and interesting matter on miscellaneous subjects. The following list of topics will indicate the general scope of the periodical.

I. Original and selected Communications on practical religion.

II. Subjects connected with Education.

1. Primary Christian Education, in the wide range of its important topics, will receive that share of attention which the present state of things in our church and country demands. The Treasury will endeavor to communicate tidings of interest in regard to Parochial Schools, Presbyterial Academies, Colleges and Seminaries.

2. Ministerial Education, the original object for which the Board was organized—will be kept before the Church in its responsible relations.

3. Sabbath Schools will also receive due attention, being a department kindred to the aims of the Board, and of vast importance.

III. A general view of the other Benevolent Operations of the Presbyterian Church, at home and abroad.

IV. Reviews of Books, especially of those published by the Board of Publication.

V. A summary of the important Transactions of our Church Judicatories, Documents of an interesting and permanent nature, and miscellaneous Ecclesiastical Statistics, Ordinations, Obituaries of Ministers, &c.

VI. A Monthly Record of general Intelligence, from other countries and churches. Particular information will be given of the operations of the Free Church of Scotland.

It will be seen that our field is a wide one, and ought to supply materials for an interesting family paper. We hope to be able to furnish one that shall be acceptable to Zion's friends and ours.

It ought to be added, that the Boards of Education and Publication will be responsible only for the matter connected with the objects for which the Boards were organized; and further, that the funds of the Boards will not be drawn upon to sustain the paper.

A copy, and in some cases, several copies will be sent to each minister, whose Post Office address is given in the Minutes of the Assembly, and it is earnestly requested that all who favor the enterprise will use the copies to the best advantage. The succeeding numbers will be sent free to each minister who will send at least the names of three subscribers and the money. A copy will be sent to many friends of the Board, and of the Education cause generally. They will please notify the Publisher, if they desire to subscribe.

TERMS—The Presbyterian Treasury will be published on the 15th of every month, on good paper, with fair type, and will be furnished to individual subscribers at ONE DOLLAR per annum, payable in advance. EIGHT copies will be sent to one address for FIVE DOLLARS, paid in advance; EIGHTEEN copies for TEN DOLLARS, paid in advance; and FORTY copies for TWENTY DOLLARS, paid in advance. On these terms, the Treasury is offered at a less price than similar papers, which are sustained by individual enterprise.

All communications respecting the paper, to be addressed to

WM. H. MITCHELL, Publisher,
25 Sansom street, Philadelpia.

POSTAGE.—Under one hundred miles, one cent; over one hundred miles, one cent and a half for any distanre.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN DECEMBER, 1847.

SYNOD OF ALBANY. *Pby. of Albany.*

Albany 1st ch, in part to sup Rev Joseph Warren, Allahabad 350 00

Pby. of Columbia.

Lexington ch, 15 50; Windham 2d ch, 15 30 50

SYNOD OF BUFFALO. *Pby. of Buffalo City.*

Rochester, N Y, Rev Henry V Rankin 10; Buffalo 1st ch, Gen Wilkinson, 5 15 00

SYNOD OF NEW-YORK. *Pby of Hudson.*

Monticello ch, 20; Hamptonburg ch, 18 75 38 75

Pby. of North River.

Rondout ch ann coll, to con their pastor, the Rev B T PHILLIPS 1 d, 135, Sab sch 2 35; Amenia-ville, N Y, Rev W J McCord 2 139 35

Pby. of New-York.

Brick ch mo con Nov, 2 87, Dec 3 10; Wallabout ch mo con, 5 07; Madison Avenue ch mo con 7 81; Duane street ch mo con 16 60, Ladies association, for sup of an Evangelist in France 250, colls by Miss Bleeker for bazar school in India 25; Tarriffville ch 6, mo con 2; Brooklyn 1st ch mo con 5 85; Hammond st ch ann coll 20 12, Mrs Robinson 2; Chelsea ch mo con 12 06; N Y 1st ch mo con 108, James Borer 2, Jane Femster 5, Sab sch, to ed *W W Phillips* in China, 6 25, for sup of Omahaw mission 12 50; Yorkville ch mo con 1; Rutger's st ch infant sch, to ed child at Futtehgurh, 25; N Y Forty-Second st ch mo con 8 33 526 56

2d Pby. of New-York.

Canal st ch mo con 17 78; Scotch ch, Robert Carter, to con Rev WM G JOHNSTONE, Perth, Canada, 1 d, 100; with 100 previously acknowledged to con Rev WM LAUDER, Earlston, Scotland, 1 d 117 78

SYNOD OF NEW JERSEY. *Pby of Elizabethtown.*

Morristown 1st ch, a few individnals, 5, 'a friend of Isrsel 25 cts, for Jewish Mission; Rahway ch 50 — 55 25

Pby. of New-Brunswick.

Princeton N J 'fem soc, for the ed of female chil. in India,' for fem sch under care of Mrs Walsh, Mynpoory, 18; Boundbrook ch of wbich 16 from ladies miss soc Landing Road, 35; Pennington ch Sab sch, in part to ed a child at Allahabad, 10; New Brunswick 1st ch fem for and dom mis soc, for sup of Mrs Cole, Ningpo, China, 50; Princeton, N J, the Rev Dr Miller, 50 — 163 00

Pby. of West Jersey.

Mount Holly ch, 10 64; Columbus ch, 74 cts — 11 38

Pby of Newton.

Easton, Pa, 'a young lady,' to print the New Testament in Chinese — 5 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Phila 10th ch two mos mo con colls 78 50; Phila 6th ch, Robert Creighton 10 — 88 50

2d Pby of Philadelphia.

Neshaminy ch, Rev H R Wilson, D.D, — 10 00

Pby. of Newcastle.

Newcastle ch 92, mo con colls 45, Miss L Janvier, to ed *John Janvier* at Lodiana, N India, 20, Doctor Cowper, to ed *James Cowper* in N India, 20, Sab sch, to ed *John B Spottswood* at Futtehgurh, N India, 20 — 197 00

Pby. of Baltimore.

Baltimore 3d ch, of which, from two young daughters of Mr. Dunham. 7 50. proceeds of the sale of their Christmas presents 180 25; Taneytown ch, Md, of which 22 50 from the young ladies of Thorndale Seminary, and 15 from Wm Walker, 165; Alexandria, Va, 1st ch 43 — 388 25

Pby. of Carlisle.

Gettysburgh ch fem miss soc 29; Monaghan and Petersburg chs 9 75 — 38 75

Pby. of Northumberland.

Great Island ch — 41 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Unity ch 40; Murrysville ch 15 15; Saltsburg ch 40; Congruity ch 45 — 140 15

Pby. of Redstone.

Uniontown ch 100, James Gibson 10; Mt Washington ch, two children of Rev J B McKee 12 cts; George's cr ch 19 — 129 12

Pby. of Ohio.

East Liberty ch lad sew soc, to ed *Wm B McIlwaine*, 25, Miss Anu B Nigley, a Sab sch scholar, 1; Chartier's ch, the Rev Dr Brown 50; Valley ch 13 25; Canonsburg ch 10; Sharou ch 10; Bethel ch 36 — 45 25

Pby of Allegheny.

Harrisburg ch 13, bequest of a lady 5; Muddy cr ch 6; Concord ch 2 — 26 00

Pby. of Erie.

Franklin ch — 6 00

SYNOD OF WHEELING. *Pby. of Washington.*

Mount Prospect ch 15 35; Wheeling ch in part, 159 36; Forks of Wheeling ch in part, 21 40; Mill cr ch. Hookstown Sab sch, Mathew Glass, 5, Cross Roads ch, Burgettstown cong. R Patterson, 10; Cross cr ch in part, 81 35; Fairview ch in part, 54 52; Upper Buffalo ch, 29 43; Frankfort ch 12. — 388 41

Pby. of New Lisbon.

Salem ch — 6 94

SYNOD OF OHIO. *Pby of Wooster.*

Guilford ch. John Lee, to print the Sacred Scriptures in Chinese — 15 00

SYNOD OF CINCINNATI. *Pby. of Chilicothe.*

Rocky Spring ch — 50

Pby of Miami.

Xenia ch, Rev E E Swift 1; Dayton 1st ch mo con colls 69 03, Sab sch to ed *Wm C Anderson* in India, 23; Lebanon ch 75 07, children 2 90; Springfield ch 42 — 213 00

Pby. of Cincinnati.

Cincinnati 1st ch mo con colls Sept, Oct and Nov, 22 83, proceeds of ann sale 60 66, Sab sch miss soc, six mos colls, 30 02; Walnut Hills ch mo con colls 4 33; Pleasant Ridge ch mo con Oct and Nov, 8; Springfield ch 4 75 — 130 59

Pby. of Oxford.

Winchester ch 8 20; Bethel ch 5 25; Hamilton and Rossville chs quarly colls 20, Sab sch 2 15 — 35 60

Pby. of Sidney.

Bellefoutaine, O, Stephen Marquis 5; Troy ch 2 — 7 00

Pby. of Maumee.

Findley ch — 1 50

SYNOD OF INDIANA. *Pby. of Salem.*

Owen cr ch 3 50; Bloomington ch 11 65 — 15 15

Pby. of Vincennes.

Princeton ch 2; '——' chil. of Rev A T Hendricks, for Ottoe and Omahaw Mission 1 — 3 00

Pby. of Madison.

Hanover ch 10; Jefferson ch 3 50 — 13 50

Pby. of Crawfordsville.

Waveland ch 18 45; Presb fem benev soc, Mrs R McIntyre, 5; Crawfordsville ch 19 — 42 45

Pby. of Indianapolis.

Sand cr ch — 50

SYNOD OF MISSOURI. *Pby. of Palmyra.*

Hannibal, Mo 'a lady,' proceeds of sale of jewelry — 11 32

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Mulberry ch, of which 3 30 from colnred members, 46 75; Louisville 1st ch mo con Nov and Dec, 26 85; Shiloh and Olivet chs 35 — 108 60

Pby. of Muhlenburg.

Hopkinsville ch 30; Lafayette ch 3 65 — 33 65

Pby. of Transylvania.

Lancaster ch in part 28 37; Mrs. ELIZA KINNAIRD in part, to con herself 1 m 5, Wm Kinnaird 10; Paint Lick ch 47 25, Rev R A Johnston and lady 30; Harodsburg cb in part 60 55, Sab sch 5, 65 55—less 5 for For Miss'y; Danville ch in part 357 03, Rev J C Young, D.D, 100, Wm Craig, M.D, 75, D A Russell 50, R Montgomery 25, J Barbour 25, J S Hopkins 25, Thos Barbour 20, J Ford 20, children 8, 705 03—less 8 for For Miss'y — 878 20

Pby. of West Lexington.

Franklin ch 1 75; Nicholasville ch 43 35; Bethel ch 35 75, J M C Irwin 7 67 — 88 52

Pby. of Ebenezer.

Washington ch 42; Murphysville ch mo con 6; Sharpsburg ch mo con 3; Lebanon ch 12; Greenup Union ch, Miss Sarah Waring, 5; Maysville ch 65, children 90 cts; Flemingsburg ch 17, Rev J H Maltby 10 — 160 90

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Romney ch — 42 00

Pby. of East Hanover.

Richmond 1st ch mo con colls Nov, 17 03, Dec, 12 16; Richmond 2d ch mo con colls Nov and Dec, 17 29 — 46 48

Pby. of West Hanover.

Cove ch 10 00

SYNOD OF N. CAROLINA. *Pby. of Orange.*

Bethlehem ch 25 00

SYNOD OF S. CAROLINA.

Harris Neck sew soc, for China Mission 7 00

Pby. of South Carolina.

Willington ch mo con colls 20 00

Pby. of Bethel.

Bethel ch, children of Beaver Dam Sab sch 10 00

Pby. of Harmony.

Horeb ch 13 50; Aimwell ch 8 50; Mt Olivet ch for miss soc 8; Hopewell ch Sab sch 5 35 00

Pby. of Charleston.

Beech Island ch 12; Charleston 2d ch mo con colls Nov, 27, Dec 20 59 00

SYNOD OF GEORGIA.

Synodical coll in Marietta ch 60 00

Pby of Georgia.

Savannah 1st ch mo con colls 21, juv miss soc 3 30; '——' Dr C P Richardson 20 44 30

Pby. of Hopewell.

Presb ch at Woodstock 27 25, colored people for African Mission at Mourovia 1 80; '——' Washington Baird 5 34 05

Pby. of Flint River.

Newman ch 12; Columbus ch mo con colls 60 72 00

Pby. of Cherokee.

Cumming ch individual contribution, 3; Marietta ch Sab sch 2 15 5 15

SYNOD OF MISSISSIPPI. *Pby. of Louisiana.*

New Orleans 1st ch mo con colls 83 50, of which 20 previously acknowledged 63 50

LEGACIES.

Estate of Calvin Green, of Hanover, N J, dec'd, through the Rev Jacob Green, Bedford, N Y, 50 16; legacy of James Doran in part, for missions among the American Indians, through R Patterson, ex'r, 200 250 16

COLLEGES AND SEMINARIES.

Princeton N J Theo Sem Miss Bible, Tr and Ed soc 10 16

MISCELLANEOUS.

Cornersville, Tenn, Alex Stinson	5 00	
'——' 'a friend,' to con the Rev D M Halliday l d	100 00	
Monmouth co, N J, 'a friend,'	100 00	
Friends in England for Iowa mission £10	48 89	
Barrytown, N Y, George Watson	1 00	
'——' 'Erwin' for Seminole Indians,	35	
In a letter post-marked 'Bath, Pa,'	10 00	
Elizahethtown, Pa, the little Misses Redsecker	1 07	
" Lizzie Boggs (penny savings)	93	
Holt's Store, N. C, Wm A Carrigan	1 50	268 74
Total,		$5879 46

DONATIONS IN CLOTHING, &C.

Ladies of Lebanon ch, Ohio, 1 box clothing for Ottoe and Omahaw Mission	53 00
Ladies of Concord ch, Pa, 1 box clothing	41 36
Ladies of Washington ch, Ind, 1 box clothing	15 50
Ladies of Peckskill ch, N Y 1 do do	46 19

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. VII. FEBRUARY, 1848. No. 2.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

CHURCH EXTENSION.

THE subject to which I propose to call attention at this time, is one of great importance to the welfare and enlargement of the Church of Christ. The Church will never have fulfilled her mission till she shall have filled the earth. Christ says of his Church and people, "Ye are the light of the world!" "Ye are the salt of the earth!" If this be so, then has the world great need to have the church, not only perpetuated, but greatly enlarged; and increasing prayer should be offered that God would cause Zion "to lengthen her cords and strengthen her stakes."

And nowhere is there greater need of this than in our own widely extended country, and amid its scattered population. With our twenty millions of people, we already own and partially occupy territory sufficient to sustain hundreds of millions. Very many of the inhabitants of this land are destitute of the word and ordinances of God, and will long remain so, unless the Church of God shall "come over and help them." Unless those who inhabit the moral wastes of our country shall previously have had a taste of or relish for the appliances of salvation, it is hardly probable that they will ever ask to have them sent to them. The supply will create new wants and desires.

Such is the state of large districts of our country, that unless aid be afforded, it will be long before they will be supplied with the means of grace. In some places the whole population united, within reasonable distances, are unable to erect a house of worship. In others, they are so divided by denominational or other distinctions, that it is difficult for them to unite in the erection of a house for the worship of God, when, perhaps, a little proffered aid, at the commencement of such an enterprize, would have encouraged and enabled them to undertake and prosecute it with success. The successful prosecution of a missionary enterprise, without a convenient house of worship, has often been found to be a difficult and sometimes a hopeless work. Many a faithful missionary has, on this account, been so discouraged as to abandon a field which was, in other respects, hopeful. For want of attention to this point on the part of the Church, many a field remains uncultivated and desolate, which might long ago have been made as the garden of the Lord.

Our own beloved church has long suffered grievously for want of a well organized system of church extension. Not that she has not contributed to this object. She has contributed, and often liberally and largely. But frequently a considerable portion has been lost to its object by the expense of its collection, and often by the mistakes committed with respect to the size, material, style, or expense of a house of worship, by which means it has often been left unfinished, or under the crushing influence of a debt, which should never have been incurred; a debt which has crippled the energies of many a congregation; brought many a house of worship under the hammer, and has brought on many a religious society the charge of dishonesty, for incurring a debt which they had no reasonable prospect of paying. By this means religion itself has been made to suffer. This has sometimes arisen

from the ambition of a minister or a congregation to possess the largest and best house of worship in a place; sometimes by the influence of interested men, who have used the church of God to promote their own secular interests. Is it wrong to suppose that for such causes, the divine blessing may sometimes have been withheld?

The importance of the subject, and the difficulties connected with it, have not been unknown to our church. Our ministers, elders, and members have often consulted together on the subject, but without a practical result, till it was brought before the General Assembly at Louisville, in May, 1844. An able report on the subject was presented to that body, which after a long and able discussion, was adopted. This action put the subject under the care and direction of the Board of Domestic Missions, who were directed to appoint a committee of five, to transact this branch of their business, and report monthly to the Board, and annually to the General Assembly. This committee was accordingly appointed in June, 1844; has been annually re-appointed, to the present year, and transacted the business which has been committed to it.

The wisdom of the plan and the results which have flowed from its operation, will appear from the following statements, which have been obtained from the minutes of the committee:

In the year 1844–5 there was received from individual donors $3603, and from churches $67 50. Total, $3670 50, and by the appropriation of $3300 of which, forty congregations were aided in completing houses of worship, free of debt.

In 1845–6 there was put at the disposal of the committee, by individuals, $5924, and by churches $442 61. Total, $6366 61, of which $3420 have been appropriated in aiding thirty-eight congregations, in building houses of worship, free of debt when completed.

In 1846–7 the committee received from individuals $3551 40, and from churches $1045 45. Total, $4596 85, and appropriated $5770 in aid of fifty-four congregations in completing houses of worship, free of debt.

During the current year, they have received thus far, from individuals $1082 50, and from churches $246 17. Total, 1328 67, and have appropriated $4560 to enable forty congregations to complete their houses of worship, free of debt.

These facts give the following results: The committee have had put at their disposal, since the appointment in June, 1844, the sum of $15,962 63, and have aided in the erection and completion of 172 houses of worship, without leaving any debt upon them. It has also appeared that less than $2000 of the whole amount was collected in the churches, during a period of three years and a half; and that if it had not been for the Christian liberality of a few individuals, this glorious cause must have been given up in despair.

It must be evident to the least degree of observation, that a very great good has been accomplished at a comparatively small expense. It would, indeed, be difficult to tell how an equal amount of good could have been effected in any other way with the same amount of means. Any one, who will examine the foregoing statistics, can scarcely fail to be astonished that a plan so simple, practical, promising, and efficient, has excited so little interest, and called forth so little sympathy and exertion among our churches in every part of the land. This plan is one of the principal ways in which our church may spread herself throughout the length and breadth of our land, and increase her efficiency for good. But she must bestir herself, or others will forestal her, and take her crown. She has already waited long; too long for her own honor, the glory of God, and the good of immortal souls, ready to perish.

In the sense of this subject, "There remaineth much land to be possessed." There are still many hundreds, if not thousands, of spots which might and ought to be possessed. The good of our country and the good of souls requires it. No denomination in our land has more in its power than our own. Upon none does the obligation rest with greater weight. What might not our 2376 churches and 200,000 communicants accomplish in this way, if they only had a mind for the work? If each

church should contribute only five dollars *per annum*, it would amount to $11,880; With this amount alone, one hundred new churches might be erected annually, free of debt. This is no Utopian scheme. It is a sober reality. It has been tested by experience. How is it then, that the church has been so long deaf and blind to this momentous subject? When shall we all awake to our duty? OBSERVER.

For the Domestic Missionary Chronicle.

SELFISHNESS THE GREAT SIN OF THE CHURCH —THE DUTY OF PASTORS.

God is love, and creation is intended to manifest that love, glowing in all his creatures, and shining in all his works. Sin, so far as it could, has thwarted this blessed design. The happiness of the individual, and the mass, has been fearfully invaded. The scenes of primeval paradise, have been succeeded by the frightful feuds, discords, and wars, which have cursed our race. *Selfishness* is the master sin of fallen man, and in its outworkings, opposes the merciful designs of divine benignity. The Gospel was revealed, to repair the desolations of the fall; in other words, to overcome selfishness. The Son of God came down, as the embodiment of divine love, and poured from this infinite fountain, blessings on the race; and the design of his teaching, and his death agony was, to overcome selfishness, to dethrone the idol, and restore the worship of love infinite. Religion is progressive, in as far as this result is achieved; and the ministers of religion succeed in proportion as they overthrow this idolatry, and disenthral the soul of the believer of this iron bondage. The war they wage is against selfishness; and the triumph of Christianity is complete, only, when "*every thought* is brought into obedience to the cross of Christ."

The Christian is partially sanctified; the love principle struggles with the selfish principle. The edification of the Church is secured by the triumph of holy love, when the man looks no more on his own things, but those of Jesus Christ. We are not surprised to find selfishness in the Church; nor amazed, when, in the depression of godliness, it ascends to the throne, and sits in the temple, as God. The great sin of the Church in modern days, is *its selfishness*. The glow of holy love, which came in its fervor, over the early disciples; which melted into one mass all hearts, so that they had all in common, and exulted in sacrifices for the Saviour, was succeeded by a cold, calculating spirit, which reads of their charity with admiration, and fancies itself lost, in the romance of benevolence. The age of *self-denial* is gone; that of calculation and cold economists has succeeded, and the glory of the Church is eclipsed. It is not now, how much can I do for Christ? how far can I go in my self-denying exertions? but, at how small a rate can I escape? It is not now, the breaking of the box of precious ointment on the feet of Jesus, but, "Why was this waste?" The *parsimony*, not the *necessity* of the Church, has taken the golden shields of Solomon from the walls of the temple, and hung in their place, bucklers of brass. The transports of early Christianity, thinking no sacrifice too great, astonished heathendom; the colder temperament of the modern. makes the world wonder, and ask, in what they surpass her votaries?

Then how far has that minister of Christ performed his duty, who has not grappled with this evil? How can the edification of the body of Christ proceed, unless this evil be abated? And this leads us to the practical question, whether the backwardness of our people in contributing to the missionary cause, is not chargeable to the ministers? I know the restiveness of congregations, when money matters are introduced, and the claims of dying millions are presented; and ministers shrink back from the matter, and leave their people in the state they so much love. Are our ministers sufficiently acquainted with the grand matters in the missionary field? Sufficiently alive to the mighty struggles which approach? No man can instruct, unless he be himself informed. A pious mind responds to the call of Christ. If the matter is presented, and held up, in its overpowering greatness, the Christian mind will feel. This we must believe, or doubt the piety of thousands. The mea-

gre attendance on the monthly concert, so symptomatic of this languid ignorance, may be the fault of the minister. Has he prepared his own mind? Traversed the map of the world, in search of the heaven lighted spots where Jesus is preached? Or has he computed the swell of that population, which, in our own land, rolls onward to the Western sea, and gazed mournfully on its destitutions? Has he, in his own mind, any connected view of the greatness of the harvest, and the fewness of the laborers? Many men will hardly suspect their ignorance, until they sit down to an examination of their information. A good, practical address, at the meeting of Synod or Presbytery, is a rare occurrence.

One great, but much neglected part of our duty is, to raise the tone of missionary feeling, and draw forth the hoarded stores. Prudence in this, as in other matters, is needful. But then, the cry which proceeds from our several Boards, is to be echoed along the whole front of the sacramental host; the appeal should be passed from shepherd to shepherd, until all the flock shall hear. I am persuaded no duty is more imperative. The world does not present such a body of men, as the ministers of our Church; so concordant in the great matters of faith and practice. There is a wonderful unanimity; the Gospel is preached faithfully, purely. But one thing we lack, a courageous dealing with the master evil, selfishness. The idol is in the sanctuary, and must be expelled. Our people are to be taught, at the risk even of their displeasure, their duty to sustain the cause of Christ. A proper estimate of the work to be done, and an appreciation of their share of the burden is duty. The evil is, a want of systematic benevolence. Thousands never give; it is our duty to make the appeal, to have it carried to them, and to endeavor to convince them, that for the use of this, as well as of every other talent, they must render a solemn account. Many of our people, I am inclined to believe, are inactive for want of proper instruction. If so, then so far is the minister at fault. If the man has not come up to the help of the Lord, he was not summoned. We are not to presume, that men have a full knowledge of their duty.

If every pastor would enter upon this work, and would first surcharge his own soul, with the awful necessities of the world, be familiar with the glorious enterprises of Christian benevolence, and then, imploring God's blessing, go before his people, and fire them with his own zeal; how soon would this benevolence, swelling into the majesty of a river, and fed by a thousand tributaries, roll onward, until like a sea, it should cover all lands? How shall they hear, without a preacher? and how shall they understand, unless some one teach them? Let every minister, whose eye shall rest on these humble lines, resolve that this much neglected duty shall be performed. Let him resolve, in God's strength, to grapple with this evil, until it be overcome. It may be unpleasant to one, whose stipend is irregularly paid, to bring before his people any object which seems to increase his own embarrassment; the issue of the trial, we are persuaded will show, that so far as his people contribute to the blessed cause, his own comfort will be enhanced. Himself an example to the flock in this respect, let him urge them to give as the Lord may prosper them. How soon would the contributions to our several Boards be doubled, yea, increased fourfold? I feel that this is no small matter; it is a solemn responsibility, and we are answerable to God for the course of our people, in this, as in other respects. The tide of selfishness may roll through the Church; let us at least do our duty, and labor to check its awful flow. In this eventful period, our Church expects every man to do his duty. The struggles of the great day of Almighty God draw on apace; the tokens of the times are full and impressive. What we do *now*, may accomplish a work, which will be too late next year. Could these lines, humble as they are, reach the eye of every dear brother in our Church, I would ask him to give some consideration to these expressions, and in the name of him, whose love was infinite, determine at once to bring the several causes of benevolence, in which our Church engages, *fully, clear-*

ly, distinctly, before the mind of each communicant, and taking his seat by each one, ask, with a full heart and tearful eye,—"*How much owest thou unto thy Lord?*"

MINIMUS.

TO THE LADIES OF THE PRESBYTERIAN CHURCH.

The follnwing paper, addressed *To the Ladies of the Presbyterian Church*, we transfer to our enlumns from the *Presbyterion Advocate*, published at Pittsburgh. It is the third number of a series, published in the same paper. Did our limits permit, we would gladly publish the whole series. The writer is a valued brother, ardently devoted to the cause of Missions. We rejnice that he is making an effort to call the attention of our good Ladies to the great cause of *Home Missions*. We fondly hope he will succeed in this effort, and we arc persuaded, great good will be the result. Females can do much for any cause in which they embark. They have hearts to feel, and when they fcel deeply, they act efficiently. And we hesitate not to say that in aiding the cause of Domestic, nr Home Missions, females are acting, eminently in their *appropriate sphere*. The want nf religious privileges, in our new and destitute settlements, is felt most deeply, and most keenly by *females*, and especially by *mothers*. In proof of this we could relate many incidents of touching and thrilling interest. How peculiarly *oppropriote* then, to nur Christian females, is the work of sending the Gospel, with all its holy influences and rich consolations, to *their desolate sisters in the wilderness?* We commend this subject to the prayerful attention of our benevolent females.—ED.

In my former communication, the true position of the church, as a missionary body was incidentally stated. It follows of course, that every person in the church, is a life member of this divinely organized Missionary Society. That this was the view which the members of the primitive church took of their high calling of God, no one, who will attentively read the Acts of the Apostles can doubt. The Apostolic church was a Missionary church. The entire "household of faith," regarded themselves as embarked in one common cause; and that cause was the diffusion of the Gospel through the world. We will not now stop to sustain this position, by a reference to particular passages or by a train of argument—but assuming its correctness, we remark that it is equally obvious from the inspired Record that woman was not only placed on a full equality, in the church, as to membership and its privileges (see Gal. iii, 28,) but was honored with a very conspicuous part in *the great work of the church*. Can it ever be forgotten, indeed, that the first words which broke from the lips of the risen Redeemer—the same words of tender inquiry which through his Gospel, he *now* speaks to the down-trodden and enslaved sex, in all pagan lands—he then addressed to women? "Woman, why weepest thou?" Can the relation which women held to Jesus, not only in his incarnation, but through the scenes of his life, death and resurrectien ever occur to any of you without awakening emotions of tenderness and gratitude? And how gratifying to remember that

> "Not *she* with trait'rous kiss her Saviour stung;
> Not *she* reviled hin with unholy tongue;
> *She* when Apostles shrunk could dangers brave,
> Last at the cross and earliest at the grave."

It is not surprising then that she should be called to bear her part in the mighty enterprise which commenced on the day of Pentecost. And who can read with indifference, the express mention that is made of many of your sex in the last chapters of the Epistles to the Romans and the Philippians! The Apostle mentions some of them by name "who had been succourers of many and of him also," and who had "labored much in the Lord." But many others, "who had laboured with him in the Gospel" he names not, "whose names," he says, "are in the book of life." It is manifest that women had much to do, in primitive times, for the cause of Missions. Their prayers and their active zeal and their "ministry to the saints," contributed to secure in no small degree the triumphs of the Gospel, both among the Jews and the Gentiles. And thus it continued through subsequent times, as Ecclesiastical History records. And they were counted worthy to suffer also for the name of Christ. The story of their trials and persecutions is by far the most interesting part of Christian martyrology. They did more, by their more than heroic firmness, to cheer and animate the afflicted church in its darkest hours, than even presbyters or bishops did. Who can read the narrative of the martyred Blandina and Perpetua and Felicitas, and many others, without assenting to this statement? It is not so generally known

as it should be that the conversion of the early Anglo-Saxon race to Christianity was most materially promoted by the efforts of women. Turn to Hume's or Keightley's History of England, and read the account of Ethelberga and of the mother of Alfred the Great and of other remarkable women in the eight and ninth centuries. When the great Apostacy arose, and *the Man of Sin* was revealed, nothing more clearly proves the whole to be the work of the devil, than the exclusion of women from her proper place. "Forbidding to marry" is one of the predicted marks of the Beast. Yet God raised up many noble witnesses and sufferers for the truth from among your sex even in those dark ages. When, however, the light of the Reformation broke upon the world, woman began to assume her position again, as a fellow-laborer in the Gospel. She who escaped from the nunnery and became the helpmate of noble Luther. Catharine Bora, should never be forgotten. Margaret of Valois the friend of Calvin, bore a distinguished part in the Reformation of France. Renata, Dutchess of Ferara was a distinguished heroine for the cause of truth in her benighted Italy. But the page which tells the story of the sufferings of the *learned*, the *accomplished*, and the *devoutly pious* Olympia Morata, is the most fascinating in the entire History of the Reformation. One of her historians closes his narrative with the remark, "such was the end of one of the most remarkable and most lovely women whom the world has ever seen." Queen Elizabeth though defective in her character, as a Christian woman, ought not to be overlooked in any account which may be attempted respecting the past, which woman bore in sustaining the great Protestant cause. In more modern times, the history of Missions proves incontestably that women are honored with a very large share in this "work of faith." Not to speak of other lands, your own country has furnished some of the brightest examples of female zeal and devoted energy in the cause of Missions which the Christian church has ever seen. *A Newel, a Judson, a Lowrie, a Speer*, and many others, "whose record is on high," have shown by their noble example, that the cause of Missions is the cause of women too. Now I am aware that those I have named were all engaged in Foreign Missions. And I would not lessen the interest which any of you take in this important branch of our church's work. The two departments of missionary enterprise are closely allied, and dependent on each other for their success and prosperity, It would be wrong for any of us to suffer either cause to absorb all our interest. There are many reasons why we should *increase* our efforts in support of Foreign Missions. Of these I will not now speak. But there are reasons also why the great enterprise of *diffusing a preached Gospel through our own country*, should hold a firm place in our hearts, and should especially interest the ladies of our church. I hope I have shown, at least partially, that from the beginning of the present Dispensation, women took an active, an efficient part in all the great movements of Zion, and that this is in accordance, not only with a marked feature in reference to them of the present administration of the covenant of grace—but also with the will of their Lord. Many of you, I know, when you remember the condition of women in all heathen countries, and when you call to mind what the Gospel has done for your sex, in all Christian countries; and when you consider your *numerical proportion* in all evangelical churches, worthy of the name; and when you recognize *your true position*—not such as infidels and ultra-aboliton propagandists with their new-born zeal for the "rights of women" would represent it—but such as the Bible teaches—when you remember all this, will you ask *why* you should feel a deep interest in Domestic Missions? It is, you know, the cause of multitudes of your own sex who famish for the bread of life. It has a special reference to the subsistence, clothing, and comfort of missionaries, their wives, and their little children. Many of them, were their situation known to you, would share in your tenderest sympathies. Our Domestic Missionaries, are in many cases, called to encounter along with their partners and children, privations, sacrifices and *sufferings*, seldom felt even in foreign lands. But these afflictions have no poetry of romance about them. The devoted wives of many of these dear brethren, in the fe-

verish climates of the West and South, often submit, unrepiningly to hardships and sorrows that are seldom felt in the Sandwich Islands, or in Northern India. Their names are never uttered on platforms or in pulpits. Nor do they desire it. Many of them have seen what the world call better days. They possess an exquisite sense for the enjoyments of cultivated and refined social life. But all this and far more they have given up in order to extend the Gospel of the kingdom through the new and rising settlements of the West. Now *what can you do for them?* Let me respectfully solicit another hearing.

WESTMORELAND.

For the Domestic Missionary Chronicle.

ON PRAYER FOR DOMESTIC MISSIONS.

In the last number of the Missionary Chronicle, I read with much pleasure the remarks of your correspondent on the subject of *Prayer for Domestic Missions.* The views there expressed entirely coincide with my own. It is indeed greatly to be lamented that there is not more united, fervent prayer, for the Divine blessing upon the efforts now making for the spread of Gospel truth. All profess to believe, that without the blessing of the great head of the Church, all will be in vain; and, that it is as much our duty and privilege to pray, as it is to labor for this end. We therefore rejoice in every petition offered at a throne of grace for the spread of the Redeemer's kingdom, whether at home or abroad. The fact, however, that the great majority of the petitions offered at our monthly concerts of prayer, have reference almost exclusively to Foreign Missions, does not arise, as we believe, so much from the original design of that concert, as from the manner in which the exercises have generally been conducted. It cannot for a moment be supposed that the benevolent and Christian spirit, which first instituted the observance of this season of prayer, ever designed it to be exclusive. By no means. The success of Evangelical Missions, wherever established, was undoubtedly the first and great object of this noble institution. Nor can we trace, by any legitimate train of reasoning, the cause of the fact to which your correspondent alludes, to the strong claims of the foreign cause upon our Christian sympathies. These claims, it is admitted, are strong, very strong; and none will deny that the claims of the cause in our own widely extended country, are equally strong and imperative.

One of the principal reasons, as I conceive, why there is so little prayer for domestic missions, is to be found in the fact that there is so little domestic missionary intelligence given at these concerts of prayer. The published reports of your missionaries, although often deeply interesting, are, at that season rarely ever read. Consequently the great mass are ignorant of the true state of our own land; of the trials, and great self-denial of our devoted missionaries at home; struggling with poverty, and everywhere buffeting the tide of wickedness and error which is so rapidly spreading over our whole land. What the churches want, is more information on this subject, and we shall then have more earnest prayer. Has not the time then, fully come, when it would be judicious and profitable to enlarge the scope of these exercises, so as to include our whole duty to an ignorant and perishing world. This would give variety to the topics; enlarge our knowledge, and impress our people with a sense of their responsibilities; and still more, it would increase the importance of Foreign Missions, by the general interests aroused in the whole circle of evangelical efforts. Just in proportion to the information given, and the interest excited, will be the earnest persevering prayer offered, and the alms bestowed.

P. P.

Letters from Missionaries.

Missouri.

FROM A MISSIONARY IN COOPER COUNTY.

Special indications of God's mercy.

Since my last report, we have had special indications of the divine favor. As I then intimated, the church, for some time, had been in a very encouraging state; that many of the members seemed to be tenderly concerned for Zion's prosperity, and fervent in their supplications for the divine blessing; and that a number were anxiously inquiring what they must do to be saved. Such seemed to be the state of things among us when Brother N. H. Hall, D.D., of Kentucky, made us a visit, and spent some ten or eleven days, preaching most faithfully and successfully. As the result of the meeting, twenty persons professed to be hopefully converted. Since then, *twenty-five* in all have been received into communion with the church, and several more are serious. These admissions have been from among those who were constant and regular attendants on the preaching of the word; several of them were Sabbath school scholars, and the children of many prayers. The preaching on the occasion referred to, was a faithful exhibition of the doctrines of the cross, man's sinful condition, and salvation by the blood of Christ. These, with those previously admitted to our communion, since the first of February, make, in all, *forty-seven*.

We feel greatly encouraged, and, we trust, truly thankful. God has, indeed, given us special indications of his tender mercy; his presence has been manifested, and the riches of his grace have been displayed, in the salvation of perishing souls. God's own dear children have been refreshed, and their hearts greatly comforted. We humbly trust these tokens of his favor will lead them to more devotedness, and greater fidelity in the divine service.

Iowa.

FROM A MISSIONARY IN LEE COUNTY.

When I last wrote, I was about having a communion season at Centre, to which I was looking forward with interest. Our communion season was attended with much interest. Only two persons were received on examination, but these cases were such as to awaken general interest. One was a man somewhat advanced, between fifty-five and sixty years of age, who, although a good neighbor and a moral man, had never before given his heart to God, nor acknowledged God's claim to his love and service. His examination was exceedingly clear and satisfactory, and his subsequent conduct has given strong evidence of his sincerity. The other case, was that of a young lady whose standing, intellect, and manners, all combine to qualify her for usefulness in the vineyard of the Lord. When I witness the course of these individuals, and see such striking evidence of a real change of heart, I cannot but feel encouraged, and pray that such converts may be multipled as "the drops of the morning."

My field of labor at West Point, is becoming more and more interesting from the fact, that the College, under the care of the Iowa Presbytery, is located here, and is now in operation. We have already thirty young men in the institution. When I remember that these young men will have their moral character formed to the character of the community in which they dwell, I feel a great additional weight of responsibility resting upon me; and it increases my desire, and I hope my prayer, that God would grant success to my efforts to enlarge and build up Zion. I greatly rejoice in the arrival among us of additional laborers. May the Head of the Church give success to his work and spread the triumphs of the cross.

Indiana.

FROM A MISSIONARY AT LA GRANGE.

Meeting of the Synod of Northern Indiana.

The Synod of Northern Indiana held its annual meeting in this place in October. Its proceedings were characterized by great unanimity and kind feeling, and the members, individually and collectively, exerted a most salutary influence upon the surrounding population. This synod is of recent origin, composed of about thirty ministers, the greater part of whom are young men from the Theological Seminaries of Princeton, Alleghany and New Albany, who are harmoniously and zealously engaged in the great work of extending and building up the Redeemer's kingdom, in this widely extended and luxuriant soil, where, at no distant day, will be found an immense population. A few instances of "refreshing from the presence of the Lord," where multitudes began "the new song," were reported at our synodical meeting, but the increase of our churches is *principally* by immigration from Eastern churches. Presbyterian families come among us, where, amidst the trials and hardships incident to a new country, almost the only scenes they witness to remind them of precious privileges they once enjoyed, and to call up the most tender recollections, are the faithful preaching of the Gospel and the means of grace administered to these scattered sheep in the wilderness by your humble missionary.

Great destitutions.

Our destitutions are great and increasing, so that we hardly know what to do. More than *twenty churches* within our bounds are without ministers, and are compelled to keep silent Sabbaths, many of these, it is true, are small, and at present their pecuniary resources are small, but they are in perishing need of the means of grace. Can you not send us MEN and MEANS. If possible, men who can endure hardness, as good soldiers of Jesus Christ, to supply these destitutions. We want, at least, four or five in our own Presbytery at the present time; where important and promising fields of usefulness might be assigned them and a support insured.

In most of these places the balance is in favor of sound Presbyterianism. A little however may turn the scale. Our people may soon be outnumbered and tired of waiting; they will look elsewhere for that sympathy and assistance which they sought in vain from those of their own communion.

Our church united with the Synod in the celebration of the Lord's Supper, and many rejoiced in the privilege, and found it a season of special interest to their souls. I have to report that the disease peculiar to this country yet rests heavily upon me, paralyzing my energies, and for six months past rendering me unfit for the arduous work of the ministry in this field of labor. But the Lord reigns, and can make our light afflictions work out a far more exceeding and eternal weight of glory.

Ohio.

FROM A MISSIONARY IN MERCER COUNTY.

The West.

Last spring I felt very anxious to visit the far West, to see for myself the character of its spiritual wants, and their extent; and also to see its far famed spirit of enterprise, its stately forests and prairies. For this purpose I started in May last. There was a striking contrast presented, between its stately forests, its verdant, fertile, and wide-spreading plains, on the one hand, and its spiritual wants on the other. I visited several vacant Presbyterian churches in my course, in each of which the people were anxious for me to settle; but anxious to go still further west, I declined.

I visited this place at the request of several ministerial brethren. Here I found a little church, consisting of *twenty-two* members. They had struggled through many difficulties. They had been without the stated means of grace for more than three years, and they had now a neat, new, frame church, just completed, and were waiting until Providence would send them a suitable minister. They presented such inducements, and the field appeared so promising, that I concluded it was my duty to remain here, and labor

for the spiritual interests of this people; and everything since has confirmed me in the conviction that my conclusion was correct.

Location and Character of the place and country.

St. Mary's, the place of my location, is on the Miami and Erie Canal; which runs from Cincinnati to Lake Erie. It is about one hundred and thirty miles north of Cincinnati; the high way from western Pennsylvania and eastern Ohio, runs through it. There is an immense water power here. The population is rapidly increasing. The country around is new and fertile, and there is every reasonable prospect that the population of this place, and of the surrounding country, will be large; and also, that St. Mary's will become important, as a place of business.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN DECEMBER, 1847.

SYNOD OF ALBANY. *Pby. of Albany.*

Hamilton Union ch, 2 50; Charlton ch, 24 10 — 26 60

SYNOD OF BUFFALO. *Pby of Buffalo City.*

Black Rock ch — 12 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goodville ch. 46 75; Scotchtown ch, 81 72; Monticello cb, 62 — 190 47

Pby. of New-York.

Wallabout ch mo con, 4 07, S. Millbank 10; University Place ch, 683 58; Rugters st ch youth's miss associntion 41 — 738 65

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Lamington ch — 80 00

Pby. of New Brunswick.

Fem miss soc of Princeton, N J — 17 00

Pby. of West Jersey.

Columbus ch, 74 cts; Deerfield ch, 55 — 55 74

Pby. of Newton.

Greenwicb ch — 75 00

Pby. of Susquehanna.

Towanda ch — 5 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Tenth Presb ch, John Harris, 10, H R Cowell 1, H V 5, Wm D Bell 10, a friend to missions 5; Sixtb Presb ch 161 77 — 192 77

Pby. of Newcastle.

Benev fund of New London cong, 35; Forks of Brandywine cb Pa, a member, 1 — 36 00

Pby. of Baltimore.

F st ch, Washington City, 45; 1st ch, Alexandria, Va, 40 — 85 00

Pby. of Carlisle.

Mercerburg cong coll 90, mo con 13 47, and fem miss soc 26 53, in all 130; Carlisle ch, 71 62; Petersburg ch 8 25 — 209 87

Pby. of Huntingdon.

Colerain Forges fem miss soc — 35 00

Pby. of Northumberland.

Warrior Run ch — 26 00

SYNOD OF OHIO. *Pby. of Zanesville.*

Olive ch — 5 00

SYNOD OF VIRGINIA. *Pby. of Greenbriar.*

Lewisburg ch — 25 00

Pby. of Lexington.

Draft on the Treas of Pby, 50; ditto 12 50 — 62 50

SYNOD OF N. CAROLINA. *Pby. of Orange.*

Through Rev Drury Lacy. Treas of Pby. viz: Louisburg ch, 3 75; Milton ch, 23; Spring Grove ch, 2; Buffalo ch, 10; Raleigh ch, 75; Greensboro' ch. 93 50; Shiloh ch. 11 50; Nutbush ch, 19; Milton ch. 25; Chapel Hill ch, 15; New Hope ch, 6 10, Hillsboro' ch, 11; Hawfield's ch, 7 25; Cross Roads ch, 4 36; Clarksville ch, 16 16; Spring Garden ch, 32; Bethlehem ch, 10; Bethel ch, 2 85; Eno ch, 2 75; Fairfield ch, 3 80; Little River ch, 3 20 — 377 22

SYNOD OF GEORGIA. *Pby of Hopewell.*

Ebenezer ch, Clark co, Geo — 18 00

MISCELLANEOUS.

"A T C," 10; Armenianville, N Y, 1; "a friend," per Rev John Dicky, 5; Conuersville, Tenn, Alex Stinson 5; "K" 15; estate of Calvin Green, dec'd, per Rev J Green, 50 79 — 86 79

Total, — $2360 61

CHURCH EXTENSION FUND.

For the Church Extension Fund nothing has been received during the month of December; and only $3 was received in November. The appropriations to aid feeble churches in building houses of worship, made by the Committee during these two months (November and December) amount to more than $1900.

WM. D. SNYDER, Treasurer.

NOTE.—In the acknowledgment of receipts for the Church Extension Fund, for October, 1847, in the December number, an error in printing occurred, by which the sum of $105 55 was credited to the *Irish* Presbyterian Church of Cincinnati. It should have been thus—First Presb Church, Cincinnati, Ohio, $105 55.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN DECEMBER, 1847.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

1st ch Pittsburg, 201 33; 1st ch Allegheny City, 73 20; Monongahela City ch, to con Rev John Kerr an h m. 50; Bethel ch 66; Valley ch, 9 57; Lawrenceville ch addl, 4 25 — 403 35

SYNOD OF WHEELING. *Pby. of Washington.*

Wellsburg ch addl — 3 00

Pby. of St. Clairsville.

Rockhill ch, to con Rev Wm Keyser an h m — 53 00

Pby of Steubenville.

2d ch Steubenville addl — 29

SYNOD OF OHIO. *Pby. of Zanesville.*

Newark ch 26 99; ditto. ladies of, to con Rev Wm Wylie an h m, 52 75; Cumberland ch, Mrs Mary Wallace 50 cts — 80 24

MISCELLANEOUS.

Rev Wm Annan 5; Eldad 1 — 6 00

Total — $575 59

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN NOVEMBER, 1847.

A lady in Hannibal, Mo		1 32
Rev Wm McGookin		5 00
West Liberty, Ohio, Sidney Pby		13 00
Bethel, " "		10 00
New Market " Chillicothe Pby		3 25
Lebanon, " Cincinnati Pby		10 00
Bethel, " "		8 50
Goshen, " "		8 09
Harrison, " Oxford "		10 00
Cambridge City, " "		20 00
New Castle, Indiana,		5 00
Mrs N Berryhill, Miami Pby		1 00
Mrs S Minger, "		1 00
Rev F Berryhill, for h m		50 00
Dayton, Ohio, collection,	129 50	
" " Ladies Dom Mis Soc,	35 00	
" " little girls sew soc,	5 00	—169 50
Synod of Cincinnati,		39 50
Grandview, Illinois,		41 30
1st ch Louisville, Ky, balance,		34 00
Ebenezer, Tenn,		9 00
Woodford, Ky,		9 50
Walnut Hill,		1 00
"E H," Princeton, Ky,		5 00
Rev Wm G Rice,		5 00
Versailles, Ky,		25 00
Richmond, "		57 50
Pisgah "		16 00
James McEwen, Rockville, Ill,		3 00
New Albany, Indiana,		1 50
Oxford, Indiana,		13 90
Harmony, "		2 00
Riley, "		1 50
Venice, "		33 85
Oxford Pby, to be expended in same,		100 00
1st ch, Cincinnati,		189 78
High st ch, "		3 60
Sales at Missionary Depot,		73 50
Mount Sterling, Ky,		17 25
Mrs Alexander,		1 00
Collected by Rev O Parke,		5 25
Unity, Ala,		10 00
Haynesville, Ala,		6 50
Greenfield, Mo		4 25
Concord, Ind		3 50
Findley, Ind		1 50
Edmonton, Ky,		13 30
A stranger, per Rev S R Wilson,		25 00
Shelbyville, Ind,		3 50
Thorntown, "		5 81
Darwin, Ill,		6 25
Palestine, Ill,		6 00
Winchester, Ky,		69 68
McChord ch, Lexington, Ky		26 00
Maysville, Ky,		163 46
Washington, Ky,		67 00
Paris "		131 40
Total,		$1537 74

WILLIAM GARVIN Treasurer.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors forever, to and for the uses, and under the direction of the said Board of Missions of the General Assembly, according to the provisions of their charter.

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